

Geo: OF Baillie.
THE SACRED ORDER
AND OFFICES OF
EPI SCOPACIE,

By Divine Institution, Apostolicall Tradition,
and Catholique Practice.

TOGETHER WITH
Their Titles of Honour, Secular Employ-
ment, Manner of Election, Delega-
tion of their Power, and other appendant
questions, asserted against the
Arians, and Acephali,
new and old.

By IER: TAYLOR, D. D. Chaplaine in
Ordinarie to His M A J E S T Y

Published by His M A J E S T Y S Command.

ROM. 13. 1.

There is no power but of God. The Powers that be, are ordained of God.

CONCIL. CHALCED.

Δικαία ἡ κρίσις τῶ Πατρῶν. Πάντες τὰ αὐτὰ λόγου.

L O N D O N,

Printed for RICHARD ROYSTON,
at the Angel in Ivie-lane. 1647.

THE SACRED ORDER
AND OFFICES OF
EPISCOPACIE,
By Divine Institution, Apostolical Tradition,
and Catholique Practice.

TOGETHER WITH
Their Titles of Honour, Secular Employ-
ment, Manner of Election, Delega-
tion of their Power, and other appendan-
ces; altered against the
corruption and abuses
new and old.

By Wm. Taylor, D.D. Chaplain in
Ordinary to His Majesty

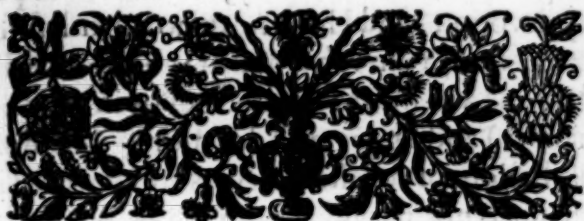
Published by His Majesty's Command.

ROM. 12. 1.
Let us have grace for grace. The Power then be we ordained of God.

CONCILI CHANCELER.

L O N D O N

Printed for RICHARD ROYSTON;
at the Angel in Inn Lane. 1647.



TO THE
TRVLY VVORTHY,
AND MOST ACCOMPLISHT

S^r CHRISTOPHER HATTON

*Knight of the Honourable Order
of the BATH.*

SIR,



AM ingag'd in the defence of a Great Truth, and J would willingly finde a shrowd to cover my selfe from danger, and calumny; and although the cause both is & ought to be defended by Kings, yet my person must

THE EPISTLE

not goe thither to Sanctuary, unlesse it be to pay my devotion, and I have now no other left for my defence, I am robd of that which once did blesse me, and indeed still does, (but in another manner) and I hope will doe more; but those distillations of cœlestiall dewes are conveyed in Channels not pervious to an eye of sense, and now adayes we seldome look with other, be the object never so beauteous or alluring. You may then think, *Sir*, I am forc'd upon You; may that beg my pardon and excuse, but I should do an injury to Your Noblenesse, if I should onely make You a refuge for my need, (pardon this truth) you are allo of the fairest choice, not only for Your love of Learning, (for although that be eminent in You, yet it is not Your eminence) but for Your duty to H. Church, for Your loyalty to His sacred *Majestie*. These did prompt me with the greatest confidence to hope for Your faire encouragement, and assistance in my pleadings for *Episcopacy*, in which cause Religion, and *Majesty*, the *King*, and the *Church* are interested as parties of mutuall concernment.

There was an odde observation made long
agoe

DEDICATORY.

agoe, and registred in the Law to make it authenticke, *Laici sunt infensi Clericis*. Now the Clergy pray, but fight not, and therefore if not specially protected by the King *contra Ecclesiam Malignantium*, they are made obnoxious to all the contumelies, and injuries, which an envious multitude will inflict upon them. It was observ'd enough in King Edgars time, *Quamvis decreta Pontificum, & verba Sacerdotum in convulsis ligaminibus velut fundamenta montium fixa sunt, tamen plerumq; tempestatibus, & turbinibus secularium rerum Religio S. Matris Ecclesie maculis reproborum dissipatur, ac rumpitur. Idcirco Decrevimus Nos &c.* There was a sad example of it in K. Iohn's time. For when he threw the Clergy from his Protection, it is incredible what injuries, what affronts, what robberies, yea what murders were committed upon the Bishops, and Priests of H. Church, whom neither the Sacrednesse of their persons, nor the Lawes of God, nor the terrors of Conscience, nor feares of Hell, nor Church-censures, nor the Lawes of Hospitality could protect from Scorne, from blowes, from slaughter. Now there being so

*In charta
Edgar. Regis.
A. D. 985.
apud Hen.
Spelman.*

THE EPISTLE

neer a tye as the necessity of their own preservation in the midst of so apparent danger, it will tye the *Bishops* hearts, and hands to the King faster then all the tyes of Lay-Allegiance, (all the Politicall tyes I mean,) all that are not precisely religious, and obligations in the Court of Conscience.

2. But the interest of the *Bishops* is conjunct with the prosperity of the King, besides the interest of their own securitie, by the obligation of secular advantages. For they who have their livelyhood from the King, and are in expectance of their fortune from him are more likely to pay a tribute of exacter duty, then others, whose fortunes are not in such immediate dependancy on His Majesty. *Aeneas Sylvius* once gave a merry reason why Clerks advanced the Pope above a Councill, viz. because the Pope gave spirituall promotions, but the Councils gave none. It is but the Common expectation of gratitude, that a Parron Paramount shall be more assisted by his Beneficiaries in cases of necessity, then by those, who receive nothing from him but the common influences of Government.

3. But

DEDICATORY.

3. But the *Bishops* duty to the *King* derives it selfe from a higher fountaine. For it is one of the maine excellencies in Christianity, that it advances the State, and well being of Monarchies, and Bodies Politique. Now then the Fathers of Religion the Reverend *Bishops*, whose peculiar office it is to promote the interests of Christianity, are by the nature and essentiall requisites of their office bound to promote the Honour and Dignity of *Kings*, whom Christianity would have so much honour'd, as to establish the just subordination of people to their Prince, upon better principles then ever, no lesse then their precise duty to God, and the hopes of a blissefull immortality. Here then is *utile*, *honestum*, and *necessarium*, to tye *Bishops* in duty to *Kings*; and a threefold Cord is not easily broken.

In pursuance of these obligations *Episcopacy* payes three returnes of tribute to Monarchy.

1. The first is the Duty of their people. For they being by God himselfe set over soules, judges of the most secret recesses of our Consciences, and the venerable Priests under them, have

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have more power to keep men in their dueous subordination to the Prince, then there is in any secular power, by how much more forcible the impressions of the Conscience are, then all the externall violence in the world. And this power they have fairely put into act, for there was never any Protestant *Bishop* yet in Rebellion, unlesse he turn'd recreant to his Order, and it is the honour of the Church of *England*, that all her Children, and obedient people are full of indignation against Rebels, be they of any interest, or party whatsoever. For here (& for it wethanke God and good Princes) *Episcopacy* hath been preserv'd in faire priviledges and honour, and God hath blest and honour'd *Episcopacy* with the conjunction of a loyall people. As if because in the law of Nature the Kingdome and Priesthood were joyned in one person, it were naturall, and consonant to the first justice, that Kings should defend the rights of the Church, and the Church adyance the honour of Kings. And when I consider that the first *Bishop* that was ex-auctorated was a Prince too, Prince, and *Bishop* of *Geneva*, methinks it was an ill Omen, that the
cause

DEDICATORY.

cause of the *Prince*, and the *Bishop* should be in Conjunction ever after.

2. A second returne that *Episcopacy* makes to *Royalty* is that which is the Duty of all Christians, the paying tributes, and impositions. And though all the *Kings* Leige people doe it, yet the issues of their duty, and liberality are mightily disproportionate if we consider their unequall Number, and Revenues. And if Clergy-subsidies be estimated according to the smallnesse of their revenue, and paucity of persons, it will not be half so short of the number, and weight of Crownes from Lay Dispensation, as it does farre exceed in the proportion of the Donative.

3. But the assistance that the *Kings* of England had in their Counsells, and affaires of greatest difficulty, from the great ability of *Bishops*, and other the Ministers of the Church, I desire to represent in the words of K. *Alfred* to *Walffigew* the *Bishop*, in an Epistle where he deplores the misery of his owne age by comparing it with the former times, when the *Bishops* were learn'd, and exercis'd in publike Counsells.

*Felicia tum tempora fuerunt inter omnes Anglie
populos;*

THE EPISTLE

populos; Reges Deo, & scripta ejus voluntati obsecundarunt in sua pace, & bellicis expeditionibus, atq; regimine domestico domi se semper tutati fuerint, atq; etiam foris nobilitatem suam dilatarerint. The reason was, as he insinuates before, *Sapientes extiterunt in Anglica gente de spiritali gradu &c.* The Bishops were able by their great learning, and wisdom to give assistance to the Kings affaires. And they have prosper'd in it, for the most glorious issues of Divine Benison upon this Kingdome were conveyed to us by Bishops hands, I meane the Union of the houses of York & Lancaster, by the Counsell of^a Bishop Morton, and of England & Scotland by the treaty of^b Bishop Fox, to which if we adde two other in *Materia religionis*, I meane the conversion of the Kingdom from Paganisme, by *S^t Augustine Archbishop of Canterbury*; and the reformation, begun and promoted by Bishops, I think we cannot call to mind foure blessings equall to these in any age or Kingdome, in all which God was pleased by the mediation of Bishops, as he useth to doe, to blesse the people. And this may not only be expected in reason, but in good Divinity, for amongst

a Iohn
Speeds Hist.
49. c. 19. n.
23. p. 716.
b Ibid. c. 20.
264. p. 747.

DEDICATORY.

mongst the gifts of the spirit, which God hath
givent to his Church, are reckon'd *Doctors, Teach-*
*ers, and * helps in government.* To which may be ^{* 1 Cor. 64}
added this advantage, that the services of ^{12. v. 38.}
Church-men are rewardable upon the Church-
stock; no need to disimprove the Royall
Banks to pay thanks to *Bishops.*

But, Sir, I grow troublesome. Let this dis-
course have what ends it can; the use I make of
it, is but to pretend reason for my Boldnesse, and
to entitle You to my Book: for I am confident
you will owné any thing that is but a friends
friend to a cause of Loyalty. I have nothing else
to plead for your acceptance, but the confidence
of your Goodnesse, and that I am a person cape-
able of your pardon, and of a faire interpretation
of my addresse to you, by being

S I R

Your most affectionate Servant

J. TAYLOR.

DEDICATORY.

amongst the gift of the Spirit, which God hath
 given to his Church, and to his Ministers. To which may be
 added, that the advantage, that the services of
 Church-men are repayable upon the Church
 and flock; no need to distinguish the Royal
 thanks to pay thanks to Bishops.
 But, as I grow troublesome, I in this dis-
 countenance what ends it can; the use I make of
 it is but to pretend reason for my boldness, and
 to entitle You to my Book: for I am confident
 you will excuse any thing that is but a friend's
 freedom to a cause of liberty. I have nothing else
 to plead for your acceptance, but the confidence
 of your Goodness, and that I am a person cap-
 able of your pardon, and of your interpretation
 of my address to you, by being

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Your most affectionate Servant

J. TAYLOR.

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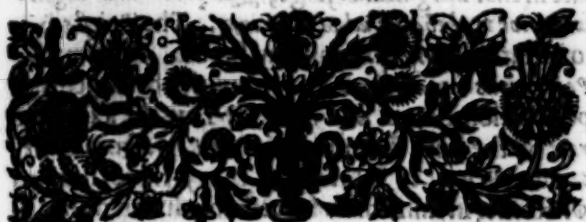
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OF THE
Sacred Order, and Offices of
EPI SCOPACY
BY DIVINE INSTITUTION,
APOSTOLICALL TRADITION,
& Catholick practise &c.



IN all those accursed
machinations, which the
device, and artifice of
Hell hath invented, for
the supplanting of the
Church, *inimicus homi-*
nis, et ecclesie *super seminator* of
hereses, and crude mi-
cheries, hath endeavour-
red, to be curiously compendious, and with *Tro-*
quin's device, put a *summa* *et compendium*. And there-
fore in the three ages of *Martyrs*, it was a rul'd

case

case in that Burgundian forge, *Qui prior erat dignitate prior trahatur ad Martyrium*. The Priests, but to be lure the Bishops must pay for all. *Tolle impios, Polycarpus requiratur*. Away with these peddling persecutions, *Alia uero res est*. Lay the axe at the roots of the tree. Inasmuch that in Rome from S. Peter, and S. Paul to S. Sylvester, thirty three Bishops of Rome, in immediate succession, suffered an Honourable, and glorious Martyrdome, unlesse * Mel. tiades be perhaps excepted, whom Eusebius, and Optatus report to have lived till the time of the third Consulship of Constantine and Licinius. *Conseret caput ejus*, was the glorious promise, Christ should break the Diuell's head, and though the Diuell's active part of the Duell was farre lesse, yet he would venture at that too, even to strike at the heads of the Church, *capitularia*, for the head of all was past his striking now; And this, I say, he offered to doe by Martyrdome, but that instead of breaking, crown'd them.

* Maximini
jussu Marty-
rio coronatur.
Saith Platina,
but that is
wholly un-
certaine.

His next onset was by Italian, and *occidere Presbyterium*, that was his Province. To shut up publick Schooles, to force Christians to ignorance, to impoverish, and disgrace the Clergy, to make them vile, and dishonourable, these were his acts: and he did the Diuell more service in this humbly of undermining, then all the open battery of the ten great Rammes of persecution. But this would not take. For, *that which is without cannot defile a man*. So it is in the Church too. *Uolunt in bonum, all violences ab extra*.

A

But

But therefore besides these he attempted by *heresies* to rent the Churches bowels all in pieces; but the good *Bishops* gathered up the scattered pieces & reunited them at *Nice*, at *Constantinople*, at *Ephesus*, at *Chalcedon*, at *Carthage*, at *Rome*, and in every famous place of Christendome, and by God's goodnesse, and the *Bishops* industry Catholick religion was conserved in Vnity, and integrity. Well! however it is, *Antichrist* must come at last, and the great *Apostacy* foretold must be, and this, not without means proportionable to the production of so great declensions of Christianity. When ye heare of warres, and rumors of warres, be not afraid (said our B. Saviour,) the end is not yet. It is not warre that will doe this great work of destruction; for then it might have been done long 'ere now. What then will doe it? We shall know when we see it. In the meane time when we shall find a new device, of which indeed the platforme was laid, in *Aerius*, and the *Acephali*, brought to a good possibility of compleating, a thing that *whosoever shall heare, his ears shall tingle*, an abomination of desolation standing where is ought not, in *sacris*, in *holy persons*, and places, and offices, it is too probable that this is the preparatory for the *Antichrist*, and grand *Apostacy*.

For if *Antichrist* shall exalt himselfe above all that is called God, and in Scripture none but *Kings*, and *Priests* are such, *Dii vocati, Dii facti*, I think we have great reason to be suspicious, that he that devests both of their power (and they are, if the

King be Christian, in very neer conjunction,) does the work of *Antichrist* for him; especially if the men, whom it most concernes, will but call to mind, that the discipline, or Government, which Christ hath instituted, is that Kingdome, by which he governes all Christendome (so themselves have taught us) so that, in case it be proved, that *Episcopacy* is that government, then they (to use their own expressions) throw *Christ* out of his Kingdome; and then, either they leave the Church without a head, or else put *Antichrist* in substitution.

We all wish, that our feares in this, and all things else, may be vaine, that what we feare, may not come upon us; but yet that the abolition of *Episcopacy* is the fore-runner, and preparatory to the great *Apostacy*, I have these reasons to shew, at least the probability. *First*, Because here is a concurrence of times; for now after that these times have been called the last times, for 1600 years together, our expectation of the *Great revelation* is very neer accomplishing; & what a *Grand innovation* of Ecclesiasticall government, contrary to the faith, & practice of Christendome, may portend now in these times, when we all expect *Antichrist* to be revealed is worthy of a jealous mans inquiry. *Secondly*, Episcopacy, if we consider the finall cause, was instituted as an obstruction to the diffusion of Schisme and Here-

2.

*in 1. ad Titu

sy. So *S. Hierome*. In toto orbe decretum est, ut unus de Presbyteris electus superponeretur ceteris, Vt SCHISMATYMO SEMINA TOLLERENTUR. And therefore if Unity and division be destructive of

Kingd

s A

cach

each other, then *Episcopacy* is the best *deletary* in the world for *Schismes*; and so much the rather because they are in *eadem materia*; for *Schisme* is a division for things either personall, or accidentall, which are matters, most properly the subject of government, and there to be tryed, there to receive their first, and last breath, except where they are starv'd to death by a *desuetude*; and *Episcopacy* is an Unity of person governing, and ordering persons, and things, accidentall, and substantiall; and therefore a direct confronting of *Schisme*, not only in the *intention* of the author of it, but in the *nature of the institution*. Now then, although *Schismes* alwaies will be, and this by divine prediction (which clearly shoves the *necessity* of perpetuall *Episcopacy*, and the *intention* of its perpetuity, either by *Christ* himselfe ordaining it, who made the prophecy, or by the *Apostles* and *Apostolick men* at least, who knew the prophecy;) yet to be sure, these divisions, and dangers shall be greater about, and at the time of the *Great Apostacy*; for then, were not the houres turned into minutes, an universall ruine should seize all Christendome [*No flesh should be saved if those daies were not shortned.*] is it not next to an evidence of fact, that this multiplication of *Schismes* must be *removendo prohibens*? and therefore that must be by *invalidating Episcopacy*, or dayn'd as the remedy and obex of *Schisme*, either tying their hands behind them, by taking away their *coercion*, or by putting out their eyes, by denying them *cognisance of causes spirituall*, or by *cutting off their heads*, and so destroying

stroying their order. How farre these will lead us, I leave to be considered. This only, *Percute pastores, atq; oves despergentur*; and I believe it will be verified at the coming of that wicked one, *I saw all Israel scattered upon the Mountaines as sheep having no sheapheard.*

Epist. 55.

I am not new in this conception, I learn't it of *S. Cyprian; Christi adversarius, & Ecclesia ejus inimicus ad hoc, ECCLESIAE PRÆPOSITVM suâ infestatione persequitur, ut, Gubernatore sublato, atrocius, atq; violentius circa Ecclesia naufragia graestetur.* The adversary of *Christ* and enemy of his Spouse therefore persecutes the Bishop, that having taken him away, he may without check pride himselfe in the ruines of the Church; and a little after speaking of them, that are enemies to Bishops, he sayes, that, *Antichristi jam propinquantis adventum imitantur*, their deportment is just after the guise of *Antichrist* who is shortly to be revealed.

But be this conjecture vaine, or not, the thing, of it selfe is of deep consideration, and the *Catholick practise of Christendome for 1500 years* is so insupportable a prejudice against the enemies of Episcopacy, that they must bring admirable evidence of Scripture, or a cleare revelation proved by Miracles, or a contrary undoubted tradition Apostolicall for themselves, or else hope for no beliefe against the prescribed possession of so many ages.

But before I begin, mee thinks in this contestation, *ubi potior est conditio possidentis*, it is a considerable Question; what will the Adversaries stake against

gainst it? For if *Episcopacy* cannot make its title good, they loose the benefit of their prescribed possession. If it can, I feare they will scarce gain so much, as the *obedience* of the adverse party by it, which yet already is their due. It is very unequal; but so it is ever, when *Authority* is the matter of the Question. Authority never gaines by it, for although the cause goe on its side, yet it looses *costs*, and *damages*; for it must either by faire condescension to gain the adversaries, loose something of it selfe, or, if it asserts it selfe to the utmost, it is but where it was; but that seldome or never happens, for the very questioning of any authority, *hoc ipso*, makes a great intrenchment even to the very skirts of its cloathing.

But *huc deveniunt est*. Now we are in, we must goe over.

First then, that wee may build upon a Rock.

Christ did institute a *government* to order and rule his Church by his authority, according to his lawes, and by the assistance of the *B. Spirit*.

If this were not true, how shall the Church be governed? For I hope the adversaries of *Episcopacy*, that are so punctuall to pitch all upon Scripture ground, will be sure to produce cleare Scripture for so maine a part of Christianity, as is the forme of the Government of *Christs Church*.

And if for our private actions, and duties *oecumenicall*, they will pretend a text, I suppose, it will not be thought possible, Scripture should make default

9. r.
Christ did
institute a
govern-
ment in his
Church.

in assignation of the *publick Government*, inso-
much as all lawes intend the publick, and the gene-
rall directly; the private, and the particular, by con-
sequence only, and comprehension within the ge-
nerall.

2. If Christ himselfe did not take order for a
government, then we must derive it from *humane
prudence*, and emergency of conveniences, and con-
course of new circumstances, and then the Govern-
ment must often be *changed*, or else time must stand
still, and things be ever in the same state and possibi-
lity. Both the consequents are extremely full of in-
convenience. For if it be left to *humane prudence*,
then either the government of the Church is not in
immediate order to the good, and benifion of soules,
or if it be, that such an institution, in such immedi-
ate order to eternity, should be dependant upon *hu-
mane prudence*, it were to trust such a rich commo-
dity in a cock-boat, that no wise Pilot will be sup-
posed to doe. But if there be often *changes* in go-
vernment Ecclesiasticall (which was the other
consequent) in the publike frame I meane, and con-
stitution of it; either the certain infinity of Schismes
will arise, or the dangerous issues of publick incon-
sistence, and innovation, which, in matters of reli-
gion, is good for nothing, but to make men dis-
trust all; and, come the best that can come, there
will be so many *Church governments*, as there are
humane Prudences. For so (if I be not mis-infor-
med) it is abroad in some townes that have *dis-
charged Episcopacy*. At *St. Gallen* in *Switzerland*
there

there the *Ministers*, and *Lay-men* rule in *Common*, but a *Lay-man* is *president*. But the *Consistories* of *Zurick* and *Basil* are wholly consistent of *Lay-men*, and *Ministers* are joyned as *assistants* only, and *Connfessors*, but at *Schaffhausen* the *Ministers* are not admitted to so much, but in the *Huguenot Churches* of *France*, the *Ministers* doe all.

3. In such cases, where there is no power of the sword for a compulsory (and confessedly of all fides there can be none in causes & Courts Ecclesiasticall) if there be no opinion of Religion, no derivation from a divine authority, there will be sure to be no obedience, and indeed nothing but a certain, publick, calamitous irregularity. For why should they obey? Not for *Conscience*, for there is no derivation from divine authority. Not for *fear*, for they have not the *power of the sword*.

4. If there be such a thing as the power of the keyes, by Christ concredited to his Church, for the binding and loosing delinquents, and penitents respectively on earth, then there is clearly a Court erected by Christ in his Church, for here is the delegation of Iudges, *Tu Petrus, vas Apostoli*, whatsoever ye shall bind. Here is a compulsory, *ligaveritis*; Here are the causes of which they take cognisance, *Quodcumq;*, viz. in *materia scandali*. For so it is limited *Matth.* 18. but it is indefinite *Matth.* 16. and Vniuersall, *Iohn.* 20. which yet is to be understood *secundum materiam subjectam*, in causes, which are emergent from Christianity, *ut sic*, that secular jurisdictions may not be intrenched upon. But of this

B

hereafter

hereafter. That Christ did in this place erect a *Jurisdiction*, and establish a *government* (besides the evidence of fact) is generally asserted by primitive exposition of the Fathers, affirming, that to *S. Peter* the *Keys* were given, that to the *Church* of all ages a power of *binding* and *loosing* might be communicated. *Has igitur claves dedit Ecclesia, ut qua solveret in terra, soluta essent in celo; scilicet, ut quicquid in Ecclesia ejus dimissi, sibi peccata crederet, sequi ab eis correctus averteret in ejusdem Ecclesia gremio constitutus eadem fide atque correctione sanaretur. So*

* De doctr.

Christ. lib. 1.

c. 18. tract.

118, in Iohann.

vide etiam

tract. 124. &

tract. 50. in

Joh. de Agon.

Christ. cap. 30

de bapt. contr.

Donatist. lib.

3. c. 17.

* De sacerdot.

lib. 3.

† In 16. Matt.

a Lib. de pu-

dicat.

b Epist. 27.

c Lib. qd Chri-

stus ostendit.

d Lib. 6. de

Trinit.

e Lib. 3. in

Apocal.

Luke, 12. 42.

* *S. Austin.* And againe, *Omnibus igitur sanctis ad Christi corpus inseparabiliter pertinentibus propter hujus vite periculosissima gubernaculum ad liganda & solvenda peccata a locis regni celorum primus Apostolorum Petrus accepit; Quoniam nec ille solus, sed universa Ecclesia ligat, solvitq; peccata. S. Peter first received the government in the power of binding and loosing. But not he alone but all the Church, to wit, all succession, and ages of the Church. *Un-*
*versa Ecclesia, viz. in Pastoribus solis, as * S. Chrys-*
ostom, In Episcopis & Presbyteris as † S. Ierome. The
whole Church, as it is represented in the Bishops and
*Presbyters. The same is affirmed by * Tertullian,*
*† S. Cyprian, * S. Chrysostome, † S. Hilary, * Prima-*
sius, and generally by the Fathers of the elder, and
Divines of the middle ages.
5. When our blessed Saviour had spoken a pa-
rable of the sudden coming of the Sonne of Man, &
commanded them therefore with diligence to stand
upon their watch, the Disciples asked him, speakest
*thou**

show this parable to us, or even to all? And the Lord said, who then is that faithfull and wise steward, whom his Lord shall make ruler over his household to give them their portion of meat in due season? As it he had said, I speak to *Tou*, for to whom else should I speak and give caution for the looking to the house in the Masters absence? *Tou* are by office and designation my *Stewards*, to feed my servants, to governe my house.

6. In Scripture, and other writers, to *Feed*, and to *Governe*, is all one when the office is either Politicall or Oeconomical, or Ecclesiasticall. So he Psal. 78.
FED them with a faithfull and true heart, and **RULED** them prudently with all his power. And *S. Peter* joynes, *ἐπισκοπῆς* and *ποιμαίνεσθαι* together. 1. Pet. 5. 2.
ποιμαίνετε τὸ ἐκ μέρους τοῦ Θεοῦ, ἐπισκοπῆς. So does Act. 20.
S. Paul, *προσέχετε ὡς ἑαυτοῖς καὶ πᾶσι τῷ ποιμνίῳ ἐν ᾧ ὁ μὲν τὸ πνεῦμα τὸ ἅγιον ἵδεν Ἐπισκόπους. Ἐπισκόπους ἐ ποιμαίνω.* Rulers or overseers in a flock. Pastors. It is ordinary. *ποιμαίνω λαόν.* *Homer.* 1, 1, *βασιλεὺς ὄχλου.* *Euripides* calls the Governors and guides of Chariots, *ποιμῆνας ὄχλου.* And our blessed Saviour himselfe is called the *Great sheapheard of our soules*; and that we may know the *intensum* of that compellation, it is in conjunction also with *ἐπισκοπος*. He is therefore our sheapheard, for he is our *Bishop*, our *Ruler*, and *Overseer*. Since then Christ hath left *Pastors* or *Feeders* in his Church, it is also as certain he hath left *Rulers*, they being both one in name, in person, in office. But this is of a known truth to all that understand either lawes or languages

* in lib. de eo
quod deterior
potiori infir-
diatur.

§ 2.
This go-
vernment
was first
committed
to the A-
postles by
Christ

* vide Hila-
rium in hunc
locum & pp.
communiter.

ges: in 3 *magistratus apertus est imperium exercituum*
saith * *Philo*, they that feed have the power of
Princes and rulers; the thing is an undoubted truth
to most men, but because all are not of a mind
something was necessary for confirmation of it.

THIS government was by immediate substitution
delegated to the *Apostles* by Christ himselfe,
in traditione clavium, in spiratione Spiritus, in mis-
sione in Pentecoste. When Christ promised them
the *Keyes*, he promised them power to bind and
loose, when he breathed on them the holy Ghost,
he gave them that actually, to which by the former
promise they were intitled; and in the octaves of the
Passion, he gave them the same authority, which he
had received from his Father, and they were the
faithfull and wise stewards whom the Lord made
RULERS over his Household. * But I shall not la-
bour much upon this. Their founding all the Chur-
ches from East to West, and so, by being Fathers,
derived their authority from the nature of the
thing, their appointing rulers in every Church, their
Synodall decrees *de Suffocato & Sanguine*, and let-
ters missive to the Churches of *Syria* and *Cilicia*,
their excommunications of *Hymeneus*, *Alexander*,
and the *incestuous Corinthian*, their commanding,
and requiring obedience of their people in all
things, as *S. Paul* did of his subjects of *Corinth*, and
the *Hebreus* by precept Apostolicall, their threat-
ning the Pastoral rod, their calling Synods and
publick assemblies, their ordering rites and ceremo-
nies,

nies, composing a Symbole as the *tessera* of Christianity, their publick reprehension of delinquents, and indeed the whole execution of their Apostolate is one continued argument of their *superintendency*, and *superiority of jurisdiction*.

His power so delegated was not to expire with their *Persons*; For when the Great sheapheard had reduced his wandring sheep into a fold, he would not leave them without *guides* to govern them, so long as the wolfe might possibly prey upon them, and that is, till the last separation of the Sheep from the Goats. And this Christ intimates in that promise, *Ero vobiscum (Apostolus) usq; ad consummationem sæculi. Vobiscum*; not with your persons, for they dyed long agoe, but *vobiscum & vestri similibus*, with Apostles to the end of the world. And therefore that the Apostolate might be successiue and perpetuall, Christ gave them a *power of ordination*, that by imposing hands on others they might impart that power which they received from Christ. For in the Apostles there was something *extraordinary*; something *ordinary*. Whatsoever was *extraordinary*, as *immediate mission*, *unlimited jurisdiction*, and *miraculous operations*, that was not necessary to the perpetuall regiment of the Church, for then the Church should faile when these priuiledges extraordinary did cease. It was not therefore in extraordinary powers and priuiledges that Christ promised his perpetuall assistance; not in speaking of tongues, not in doing

§ 3.
With a
power of
joyning o-
thers and
appointing
successors
in the A-
postolate

miracles, whether in *Materia censura*, as delivering to Sathan; or, in *materia misericordia*, as healing sick people; or in *re Naturali*, as in resisting the venom of Vipers, and quenching the violence of flames; in these Christ did not promise perpetuall assistance, for then it had been done, and still these signes should have followed them that believe. But we see they do not. It followes then, that in all the ordinary parts of power and office Christ did promise to be with them to the end of the world, and therefore there must remaine a power of giving faculty, and capacity to persons successively for the execution of that, in which Christ promised perpetuall assistance. For since this perpetuall assistance could not be meant of abiding with their persons, who in few years were to forsake the world, it must needs be understood of their function, which either it must be succeeded to, or else it was as temporary as their persons. But in the extraordinary priviledges of the Apostles they had no successors, therefore of necessity a succession must be constituted in the ordinary office of Apostolate. Now what is this ordinary office? Most certainly since the extraordinary (as is evident) was only a helpe for the founding and beginning, the other are such as are necessary for the perpetuating of a Church. Now in clear evidence of sence, these offices and powers are *Preaching, Baptizing, Consecrating, Ordaining, and Governing*. For these were necessary for the perpetuating of a Church, unlesse men could be Christians that were never Christned, nourished
up

up to life without the Eucharist, become Priests without calling of God and Ordination, have their sinnes pardoned without absolution, be members and parts and sonnes of a Church whereof there is no coadunation, no authority, no Government. These the Apostles had without all Question, and whatsoever they had, they had from Christ, and these were eternally necessary, these then were the offices of the Apostolate, which Christ promised to assist for ever, and this is that which we now call the Order and Office of Episcopacy.

FOR although *Deacons* and *Priests* have part of these offices, and therefore (though in a very limited fence) they may be called *successores Apostolorum*, to wit, in the power of *Baptizing*, *consecrating the Eucharist*, and *Preaching* (an excellent example whereof, though we have none in Scripture, yet if I mistake him not we have in *Ignatius*, calling the Colledge of Presbyters *ἐκκλησίαν ἀποστόλων*, a Combination of Apostles) yet the Apostolate and Episcopacy which did communicate in all the power, and offices which were ordinary and perpetuall, are in Scripture clearly all one in ordinary ministrati-
 on, and their names are often used in common to signify exactly the same ordinary function.

1. The name was borrowed from the Prophet David in the prediction of the Apostacy of *Judas*, and Surrogation of *S. Matthias*; *καὶ τὸν ἑστάνοντα αὐτῷ ἀπὸς ἕξει*. His *Bishoprick*, that is, his *Apostolate*

§ 4. This succession into the ordinary office of Apostolate is made by Bishops

For the Apostle and the Bishop are all one in name & person

* *Hegeſippus*, * *S. Clement*, *Eusebius*, *Epiphanius*, * *Vide Carol. Bovium in conſtit. Apoſt. S. Ambroſe*, and *S. Hierome*. 3. That *S. James* was *Bishop of Ierusalem*, and therefore called an *Apoſtle*, appears by the often commemoration of his preſidency, and ſingular eminency in holy Scripture. Priority of order is mentioned, *Galat. 2.* even before *S. Peter*, who yet was *primus Apoſtolorum*, *natura unus homo*, *Gratia unus Chriſtianus*, *abundantiore gratia unus idemq; primus Apoſtolus*; (as *S. An- traſt. 124. in ſtin*) yet in his own diocleſſe *S. James* had priority of *Ioban*. order before him. *v. 9.* And when ¹ *James*, ² *Cephas*, and ³ *Iohn*, &c. *First James* before *Cephas* i. e. *S. Peter*. *S. James* alſo was preſident of that Synod which the Apoſtles convoked at *Ierusalem* about the Queſtion of circumciſion, as is to be ſeen * *Act. 15.* to him *S. Paul* made his addreſſe, *Act. 21.* * *Vide pag.* to him the brethren carried him, where he was found ſitting in his Colledge of Presbyters, there he was alwaies reſident, and his ſeat fixt, and that he liv'd *Bishop of Ierusalem* for many years together, is clearly teſtified by all the faith of the Primitive Fathers and Hiſtorians. But of this hereafter.

3. *Epaphroditus* is called the Apoſtle of the *Philippians*. *I have ſent unto you Epaphroditus* *Philip. 2. 25.* *συνεργον, και ανταποκριτην μου, υμῶν 3^{ου} Αποστολον.* My compeer and your Apoſtle. *Gradum Apoſtolatus recepit Epaphroditus*, ſaith *Primaſius*, and what that is we are told by *Theodore*, *dictus Philippensium Apoſtolus à S. Paulo, quid hoc aliud niſi Episcopus?* *In hunc locum uterq; & Theod. in 1^o Tim 3.* Be- cauſe he alſo had received the office of being an Apoſtle

postle among them, saith *S. Jerome* upon the same place, and it is very observeable, that those Apostles to whom our blessed Saviour gave immediate substitution are called ἀποστολὴν Ἰησοῦ Χριστοῦ, Apostles of Iesus Christ, but those other men which were Bishops of Churches, and called Apostles by Scripture, are called Ἀποστολὸν ἑκκλησιαστικῶν, Apostles of Churches, or sometime Apostles, alone, but never are incited of Iesus Christ. *Other of the Apostles saw I none but James the Lords Brother, Gal. I.* There *S. James* the Bishop of Ierusalem is called an Apostle indefinitely. But *S. Paul* calls himselfe often the Apostle of Iesus Christ, not of man, neither by man, but by Iesus Christ. So, *Peter* an Apostle of Iesus Christ, but *S. James* in his Epistle to the Jewes of the dispersion, writes not himselfe the Apostle of Iesus Christ, but δούλος Θεοῦ καὶ Ἰησοῦ Χριστοῦ. *James* the servant of God and of the Lord Iesus Christ.

Further yet: *S. Paul*, although as having an immediate calling from Christ to the office of Apostolate at large, calls himselfe the Apostle of Iesus Christ, yet when he was sent to preach to the Gentiles by the particular direction indeed of the holy Ghost, but by Humane constitution, and imposition of hands; in relation to that part of his office, and his cure of the uncircumcision, he limits his Apostolate to his Diocese and calls himselfe, ἀποστολὴν ἑθνεῶν, *The Apostle of the Gentiles*, as *S. Peter* for the same reason, and in the same modification is called ἀποστολὴν μακροῦς, that is, *the Apostle of those who were*

of

of the Circumcision. And thus *Epaphroditus* is called the Apostle of the *Philippians*, who clearly was their Bishop (as I shall shew in the sequel) that is, he had an Apostolate limited to the Diocese of *Philippi*. *Paulatim verò tempore procedense, & alii ab his quas Dominus elegerat ordinati sunt Apostoli, sicut ille ad Philippenses sermo declarat, dicens, necessarium autem existimo Epaphroditum, &c.* So *S. Jerome*. In process of time others besides those whom the Lord had chosen, were ordained Apostles; and particularly he instances in *Epaphroditus* from the authority of this instance, adding also that by the Apostles themselves *Judas* and *Silas* were called Apostles.

4. Thus *Titus*, and some other with him, who came to Jerusalem with the *Corinthian* benevolence, are called ἀποστολοι ἐκκλησιῶν. The Apostles of the Churches. Apostles, I say, in the Episcopall sense. They were none of the twelve, they were not of immediate divine mission, but of Apostolike ordination, they were actually Bishops as I shall shew hereafter. *Titus* was Bishop of *Crete*, and *Epaphroditus* of *Philippi*, and these were the Apostles, for *Titus* came with the *Corinthian*, *Epaphroditus* with the *Colossian* liberality. Now these men were not ἀπόστολοι, called, Messengers in respect of these Churches sending them with their contributions. 1. Because they are not called the Apostles of these Churches, to wit, whose almes they carried, but simply ἐκκλησιῶν, of the Churches, viz. of their own of which they were Bishops. For if the title of [Apostle] had related

In 1. cap. Gal.
lat.

2. Corinth. 8;
23.

Verf. 12.

V. 23.

lined to their mission from these Churches, it is unimaginable that there should be no terme of relation expressed. 2. It is very cleare that although they did indeed carry the benevolence of the severall Churches, yet *S. Paul*, nor those Churches sent them, *And we have sent with them our Brother, &c.* 3. They are called *Apostles of the Churches*, nor going from *Corinth* with the mony, but before they came thither from whence they were to be dispatch't in legation to *Ierusalem*. [*If any enquire of Titus or the Brethren, they are the Apostles of the Church, and the glory of Christ.*] So they were Apostles before they went to *Corinth*, nor for their being imployed in the transportation of their charity. So that it is plaine, that their Apostolate being not relative to the Churches whose benevolence they carried, and they having Churches of their own, as *Titus* had *Crete*, *Epaphroditus* had *Philippi*, their Apostolate was a fixt residence, and superintendency of their severall Churches.

§ 5.
And office,

Apocal. 2.

* *Doroth. Synops.*

BVt in holy Scripture the identity of the ordinary office of Apostleship and Episcopacy, is clearer yet. For when the holy Spirit had sent seaven letters to the seaven *Asian Bishops*, the *Angell* of the Church of *Ephesus* is commended for trying them, which say they are *Apostles* and are not, and hath found them liars. This *Angell* of the Church of *Ephesus*, as *Antiquity* hath taught us, was at that time *Timothy*, or *Gajus*, the first a *Disciple*, the other had been an entertainer of the Apostles, and either of them.

them knew them well enough; it could not be that any man should dissemble their persons & counterfeit himselfe *S. Paul*, or *S. Peter*. And if they had, yet little trying was needfull to discover their folly in such a case, and whether it was *Timothy* or *Gajus* he could deserve but small commendations for the meer believing of his own eyes and memory. Besides the Apostles all were then dead, and he known to live in *Patmos*, known by the publick attestation of the sentence of relegation *ad insulam*. These men therefore dissembling themselves to be Apostles, must dissemble an ordinary function, not an extraordinary person. And indeed by the concurrence of story, place, and time, *Diotrephes* was the Man *S. Iohn* chiefly pointed at. For he seeing that of *Ephesus* there had been an Episcopall chayre plac'd, and *Timothy* a long while possess'd of it, and perhaps *Gajus* after him, if we may trust *Dorotheus*, and the like in some other Churches, and that *S. Iohn* had not constituted Bishops in all the other Churches of the lesser *Asia*, but kept the Iurisdiction to be ministred by himselfe, would arrogantly take upon him to be a Bishop without Apostolicall ordination, obtruding himselfe upon the Church of *Ephesus*, so becoming ~~an intruder~~, a busy man in anothers Diocese. This, and such impostors as this the *Angell* of the Church of *Ephesus* did try, and discover, and convict, and in it he was assisted by *S. Iohn* himselfe, as is intimated in *S. Iohns* third Epistle written to this *Gajus* [v. 9.] *I wrote unto the Church* (to wit of *Asia*) *but Diotrephes who loveth*

Vide Constit. Apost. per Clement. ubi quidam Iohannes in Epheso Episcopo & Timothy collocatur.

to have the preheminence among them receiveth us not.] Clearly this ~~Ididant~~ would have been a Bishop. It was a matter of ambition, a quarrell for superintendency and preheminence that troubled him; and this also appeares further in that he exercised jurisdiction, and excommunication where he had nothing to doe, [v. 10.] He forbids them that would receive the Brethren, and casteth them out of the Church. So that here it is cleare, this false Apostolate, was his ambitious seeking of Episcopall preheminence and jurisdiction without lawfull ordination, ~~and~~ that was his designe, He loved to be the first in the Church, esse Apostolum, esse Episcopum, to be an Apostle, or a Bishop.

¶ 6.
Which
Christ him-
selfe hath
made di-
stinct from
Presbyters

Luke 10.

BVt this office of the ordinary Apostleship or Episcopacy, derives its fountain from a Rock; Christs own distinguishing the Apostolate from the function of Presbyters. For when our blessed Saviour had gathered many Disciples who believed him at his first preaching, *Vocavit Discipulos suos, & elegit duodecem ex ipsis quos & Apostolos nominavit*, saith S. Luke. He called his Disciples, and out of them chose twelve, and called them *Apostles*. That was the first election. *Posthac autem designavit Dominus & alios septuaginta duos*. That was his second election; the first were called *Apostles*, the second were not, and yet he sent them by two and two.

We heare but of one commiſſion granted them, which when they had performed and returned joy-

joyfull at their power over Divells, wee heare no more of them in the Gospell, but that their Names were written in heaven. Wee are likely therefore to heare of them after the passion, if they can but hold their owne. And so we doe. For after the Passion the Apostles gathered them together, and joyn'd them in Clericall commission by vertue of Christs first ordination of them, for a new ordination we find none in holy Scripture recorded, before we find them doing Clericall offices. *Ananias* we read baptizing of *Saul*, *Philip* the Evangelist we find preaching in *Samarita*, and baptizing his Converts, Others also we find, Presbyters at *Ierusalem*, especially at the first Councell, for there was *Iudas* surnamed *Ischus*, and *Silas*, and *S. Marke*, and *Iohn* (a Presbyter, not an Apostle as *Eusebius* reports him) and *Simeon Cleophas* who tarried there till he was made Bishop of *Ierusalem*, these and diverse others, are reckoned to be of the number of the 72, by *Eusebius* and *Dorotheus*. Lib. 3. cap. 3.

Here are plainly two offices of Ecclesiasticall Ministeries. Apostles and Presbyters, so the Scripture calls them. These were distinct, and not temporary, but succeeded to, and if so, then here is clearly a Divine institution of two Orders, and yet Deacons neither of them. Here let us fix a while.

§ 7.
Giving to
Apostles a
power to
doe some
offices per-
petually
necessary,
which to
others he
gave not.

1. **T**HEN; It is cleare in Scripture that the Apostles did some acts of Ministry which were necessary to be done for ever in the Church, and therefore to be committed to their Successors, which acts

words of *S. Chrysostome*, *pro more suo*, adds this, *ἡ ἀποστολικὴ ἐξουσία τὸ ὄνομα εἶναι, καὶ τὸ ἀξίωμα αὐτῆς; ἀλλὰ τὸ οὗτο οὐκ ἀναρρεῖ τῆς ἐκείνης τὴν ἀρετὴν καὶ χάριν ἢ χυεῖται ἐν αὐτῇ.* The name and dignity of these seven was no lesse, but even the dignity of Presbyters, only for the time they were appointed to dispense the goods of the Church for the good of the faithfull people. Presbyters they were say *S. Chrysostome* and *Theophylact*; of the number of the 72. saith *Epiphanius*. But however, it is cleare that the 72. were present, for the whole multitude of the Disciples was as yet there resident, they were not yet sent abroad, they were not scattered with persecution till the Martyrdome of *S. Stephen*, [but the twelve called the whole multitude of the Disciples] to them about this affaire. *vers. 2.* But yet themselves only did ordaine them.

2. An instance paralell to this, is in the imposition of hands upon *S. Paul* and *Barnabas*, in the *Acts. 13.* first ordination that was held at *Antioch*. [Now there were in the Church that was at *Antioch* certain Prophets and Teachers, as *Barnabas* and *Simeon*, and *Lucius*, and *Mamæen*, and *Saul*. *ἀντιοχείων ὃ ἀνὴρ*, while these men were Ministring, the holy Ghost said to them, separate me *Barnabas* and *Saul*.] They did so, they [fasted, they prayed, they laid their hands on them, and sent them away. So they being sent forth by the holy Ghost, departed into *Seleucia*.] This is the story, now let us make our best on't. Here then was the ordination and imposition of hands complete, and that was said to

Prophetas duplici genere
intelligamus,
et futura dicentes
et Scripturas
revelantes.
S. Ambros:
in 1. Corinth.
12.

* Ephes. 4.

be done by the holy Ghost which was done by the Prophets of *Antioch*. For they sent them away, and yet the next words are, so they being sent forth by the holy Ghost. So that here was the thing done, and that by the Prophets alone, and that by the command of the Holy Ghost, and said to be his act. Well! but what were these Prophets? They were Prophets in the Church of *Antioch*, not such as *Agabus*, and the daughters of *Philip* the Evangelist, Prophets of predication extraordinary, but Prophets of ordinary office and ministration, *αρχιδιοκονοι*, *καθηγηται*, Prophets and Teachers and Ministers. More then ordinary Ministers, for they were Doctors or Teachers, and that's not all, for they were Prophets too. This even at first sight is more then the ordinary office of the Presbytery. We shall see this clear enough in *S. Paul* * where the ordinary office of Prophets is reckoned before Pastors, before Evangelists, next to Apostles, that is next to such Apostles *εξ αυτου ιδους*, as *S. Paul* there expresses it, next to those Apostles to whom Christ hath given immediate mission. And these are therefore Apostles too, Apostles *secundi ordinis*, none of the twelve, but such as *S. James*, and *Epaphroditus*, and *Barnabas* and *S. Paul* himselfe. To be sure they were such Prophets as *S. Paul* and *Barnabas*, for they are reckoned in the number by *S. Luke*, for here it was that *S. Paul* although he had immediate vocation by Christ, yet he had particular ordination to this Apostolate or Ministry of the Gentiles. It is evident then what Prophets these were, they were

they were at the least morethen ordinary Presbyters, and therefore they impos'd hands, and they only. And yet to make the businesse up compleat, *S. Marke* was amongst them, but he impos'd no hands, he was there as the Deacon and Minister [*vers. 5.*] but he medled not, *S. Luke* fixes the whole action upon the Prophets, such as *S. Paul* himselte was, and so did the Holy Ghost too, but neither did *S. Marke* who was an Evangelist, and one of the 72 Disciples (as he is reckoned in the Primitive Catalogues by *Eusebins* and *Dorotheus*) nor any of the Colledge of the *Antiochian* Presbyters, that were lesse then Prophets, that is, who were not more then meere Presbyters.

The summe is this: Imposition of hands is a duty & office necessary for the perpetuating of a Church, *ne Gens sit Unius ætatis*, least it expire in one age: this power of imposition of hands for Ordination was fix't upon the *Apostles* and Apostolike men, and not communicated to the 72 Disciples or Presbyters; for the Apostles, and Apostolike men, did so *de facto*, and were commanded to doe so, and the 72 never did so, therefore this office and Ministry of the *Apostolate* is distinct, and superiour to that of *Presbyters*, and this distinction must be so continued to all ages of the Church, for the thing was not temporary but productive of issue and succession, and therefore as perpetuall as the Clergy, as the Church it selfe.

§ 8.
And Con-
firmation,

2. **T**He Apostles did impose hands for confirma-
tion of Baptized people, and this was a per-
petuall act of a power to be succeeded to, and yet
not communicated, nor executed by the 72, or any
other *meere Presbyter*. That the Apostles did con-
firme Baptized people, and others of the inferiour
Clergie could not, is beyond all exception cleare in
the case of the *Samaritan Christians*. *Acts*. 8. For
when *S. Philip* had converted, and Baptized the
Men of *Samaria*, the Apostles sent *Peter* and *John* to
lay their hands on them that they might receive the
Holy Ghost. *S. Philip* he was an Evangelist, he was
one of the 72 Disciples, * a Presbyter, and appoint-
ed to the same ministration that *S. Stephen* was a-
bout the poore Widdowes, yet he could not doe
this, the Apostles must and did. This giving of the
Holy Ghost by imposition of the Apostles hands,
was not for a miraculous gift, but an ordinary
Grace. For *S. Philip* could, and did doe miracles
enough, but this Grace he could not give, the
Grace of consigning or confirmation. The like case
is in *Acts*. 19. where some people having been
Baptized at *Ephesus*, *S. Paul* confirmed them, giving
them the Holy Ghost by imposition of hands. The
Apostles did it; not the twelve only, but Aposto-
like men, the other Apostles. *S. Paul* did it. *S. Phi-
lip* could not, nor any of the 72, or any other *meere
Presbyters* ever did it, that we find in Holy Scrip-
ture.

* *S. Cyprian:*
ad Lubajan.

Yea; but this imposition of hands, was for a Mi-
raculous

raculous issue, for the *Ephesine* Christians received the Holy Ghost, and spake with tongues and prophesied, which effect because it is ceased, certainly the thing was temporary and long ago expired. 1. Not for this reason to be sure. For extraordinary effects may be temporary, when the function which they attest may be eternall, and therefore are no signes of an extraordinary Ministry. The Apostles preaching was attended by Miracles, and extraordinary conversions of people [*ut in exordio,*
" Apostolos divinatorum signorum comitabantur, effe-
" ctus & Spiritus Sancti gratia, ita ut videres una
" alloquutione integros simul populos ad cultum divi-
" nae religionis adduci, & pradicantium verbis non esse
" tardiozem audientium fidem,] as * *Eusebius* tells of the successe of the preaching of some Evangelists; yet I hope preaching must not now cease because no Miracles are done, or that to convert one man now would be the greatest Miracle. The Apostles when they curs'd and anathematiz'd a delinquent, he dyed suddainly, as in the case of *Ananias* and *Saphira*, whom *S. Peter* slew with the word of his Ministry, and yet now although these extraordinary issues cease, it is not safe venturing upon the curses of the Church. When the Apostles did excommunicate a sinner, he was presently delivered over to *Sathan* to be buffeted, that is, to be afflicted with corporall punishments, and now although no such exterminating Angels beat the bodies of persons excommunicate, yet the power of excommunication I hope still remains in the Church, and the

* lib: 3 hist: cap. 37.

* vide August.
tract. 6. in 1.
Epist. Iohan.

power of the Keyes is not also gone: So also in the power of *confirmation*, * which however attended by a visible miraculous descent of the Holy Ghost in gifts of languages and healing, yet like other miracles in respect of the whole integrity of Christian faith, these miracles at first did confirme the function, and the faith for ever.

Now then that this right of imposing hands for confirming of baptiz'd people, was not to expire with the persons of the Apostles, appears from these considerations.

1. Because Christ made a promise of sending *Vicarium suum Spiritum*, the Holy Ghost in his stead; and this by way of appropriation is called *the promise of the Father*; This was pertinent to all Christendome. *Effundam de spiritu meo super omnem carnem*, so it was in the Prophecy. For the promise is to you and to your Children *ἐγὼ ἐκδώμι τὸ πνεῦμα ὑμῶν ὡς ἔλεος*, and to all them that are a farre off, even to as many as the Lord shall call. So it was in the first accomplishing. *To all*. And this *for ever*, for [I will send the Holy Ghost unto you, and he shall abide with you *for ever*] for it was in *subsidium*, to supply the comforts of his desired presence, and must therefore *ex vi intentionis* be remanent till Christ's coming againe. Now then this promise being to be communicated *to all*, and that *for ever*, must either come to us by ¹ extraordinary and miraculous mission, or by ² an ordinary Ministry. Not the first; for we might as well expect the gift of Miracles. If the second (as it is most certaine

Ag. 1. 39.

certaine so) then the mayne Question is evicted, viz: that something perpetually necessary was in the power of the Apostles, which was not in the power of the inferiour Ministers, nor of any, but themselves and their Colleagues, to wit, *Ministerium S. Spiritus*, or the ordinary office of giving the holy Ghost by imposition of hands. For this promise was performed to the Apostles in *Pentecost*, to the rest of the faithfull after Baptisme, *Quod n. nunc in confirmandis Neophytis manus impositio tribuit singulis, hoc tunc spiritus sancti descensio, in credentium populo donavit Vniversis*, saith *Eusebius Emilianus*. *Serm. de Pentecoste.* Now we find no other way of performing it, nor any ordinary conveyance of the Spirit to all people, but this, and we find that the H. Ghost actually was given this way. Therefore the effect, to wit, the H. Ghost being to continue forever, and the promise of Univerfall concernement, this way also of it's communication, to wit, by Apostolicall imposition of hands, is also *perpetuum ministerium*, to be succeeded to and to abide for ever.

2 This Ministry of imposition of hands for confirmation of baptized people is so farre from being a temporary Grace, and to determine with the persons of the Apostles, that it is a fundamentall point of Christianity, an essentiall ingredient to it's cōposition. *S. Paul* is my Author. [Therefore leaving the principles of the doctrine of Christ, let us goe on unto perfection, not laying againe the foundation of Repentance from dead works, faith towards God, the doctrine of baptisme, and of laying on of hands. &c.

&c. Here is imposition of hands reckoned as part of the foundation and a principle of Christianity in *S. Pauls* Catechisme. Now, imposition of hands is used by Name in Scripture but for two Ministrations. ¹ For ordination, & ² for this whatsoever it is. Imposition of hands for ordination does indeed give the Holy Ghost, but not as he is that promise which is called *the promise of the Father*. For the Holy Ghost for ordination was given before the ascension. *Iohn. 20.* But the promise of the H. Ghost the comforter [*the Paraclete*, I say, not the *Ordainer or fountaine of Priestly order*, that] was not given till the day of *Pentecost*; and besides, it was promis'd to all Christian people, and the other was given onely to the Clergy.

* Adde to this, that *S. Paul* having laid this in the foundation makes his progresse from this to perfection (as he calls it) that is to higher mysteries, and then his discourse is immediately of the Priesthood Evangelicall, which is Originally in Christ, ministerially in the Clergy; so that unlesse we will either confound the termes of his progresse, or imagine him to make the Ministry of the Clergy, the foundation of Christs Priesthood, and not rather contrary, it is cleare that by imposition of hands, *S. Paul* meanes not ordination, and therefore confirmation, there being no other ordinary Ministry of imposition of hands but these two specified in Holy Scripture. For, as for benediction in which Christ used the ceremony, and as for healing in which *Ananias* and the Apostles us'd it; the first is clearly
no

no Principle or fundamentall point of Christianity; and the Second is confessedly extraordinary, therefore the argument is still firme upon it's first principles.

3. Lastly, the Primitive Church did *de facto*, and beleiv'd themselves to be tyed *de jure* to use this rite of Confirmation and giving of the Holy Ghost after Baptisme.

S. *Clemens Alexandrinus* in *Eusebius* tells a story of a young man whom S. *Iohn* had converted and committed to a Bishop to be brought up in the faith of Christendome, *Qui* (saith S. *Clement*) *eum baptismi Sacramento illuminavit, postea verò sigilla Domini tanquam perfectâ & tui ejus animi custodiâ ob signavit.* The Bishop first baptiz'd him, then consign'd him. *Iustin Martyr* saies (speaking *pro more Ecclesie*, according to the Custome of the Church) that when the mysteries of baptisme were done, then the faithfull are consign'd, or confirm'd. lib: 3. his: cap. 17.

S. *Cyprian* relates to this story of S. *Philip* and the Apostles, and gives this account of the whole "affayre, *Et idcirco quia legitimum & Ecclesiasticum baptismum consequuti fuerant, baptizari eos ultra non oportebat; Sed tantummodo id quod deerat, id à Petro & Iohanne factum erat, ut oratione pro eis habitâ & manu impositâ invocaretur, & infunderetur super eos Spiritus S. Quod nunc quoq; apud nos geritur, ut qui in Ecclesiâ baptizantur, Præpositis Ecclesie offerantur, ut per nostram orationem ac manus impositionem Spiritum S. consequantur, & sig-naculo Dominico confirmentur.* S. *Peter* and S. *Iohn* Epist: 73. ad tubajan:

E

by

by imposing their hands on the Converts of *Samarita*, praying over them, and giving them the Holy Ghost, made supply to them of what was wanting after Baptisme: and this is to this day done in the Church, for new baptized people are brought to the Bishops, and by imposition of their hands obtaine the Holy Ghost.

But for this who pleases to be farther satisfied in the Primitive faith of Christendome, may see it in the decretall Epistles of *Cornelius* the Martyr to *Fabianus* recorded by *Eusebius*; in the * Epistle written to *Inlius* and *Inlianus* Bishops, under the name of *S. Clement*, in the * Epistle of *Urban P.* and Martyr, ^a in *Tertullian*, in ^b *S. Austen*, and in *S. Cyrill* of *Ierusalem* whose whole third *Mistagogique* Catechisme is concerning Confirmation. This only. The Catholicks, whose Christian prudence it was, in all true respects to disadvantage Hereticks, least their poyson should infect like a Pest, layd it in *Novatus* dish as a crime, *He was baptized in his bed, and was not confirmed*, *Vnde nec Spiritum sanctum unquam potuerit promereri*, therefore he could never receive the gift of the holy Ghost. So *Cornelius* in the forequoted Epistle. Whence it is evident, that then it was the believe of Christendome, that the holy Ghost was by no ordinary ministry given to faithfull people after Baptisme, but only by *Apostolicall*, or *Episcopall* consignation and imposition of hands.

What also the faith of Christendome was concerning the *Minister* of confirmation, and that *Bishops*

* Lib. 6. hist.

cap. 33.

* in 1. rom.

Concil :

a lib. de baptismo. c. 8.

b lib. 2. contra lit. Petil :

cap. 104. &

lib. 15. de Trinitate

26. vide

etiam 8 Hieron :

contra Luciferianos.

S. Ambros :

lib. 2. c. 2 de

sacramentis

Epist. 3. Euse-

bij P. & M.

ad Epist. Tusc.

cia & Canon :

Isidor :

Hispal de ec-

clesiast. lib.

2. c. 26.

shops only could doe it, I shall make evident in the descent of this discourse. Here the scene lies in Scripture, where it is cleare that S. *Philip*, one of the 72. *Disciples*, as antiquity reports him, and an Evangelist and a *Disciple*, as Scripture also expresses him, could not impose hands for application of the promise of the Father, and ministeriall giving of the holy Ghost, but the Apostles must goe to doe it; and also there is no example in Scripture of any that ever did it but an Apostle, and yet this is an ordinary Ministry which *de jure* ought, & *de facto* alwaies was continued in the Church. Therefore there must alwaies be an ordinary office of Apostleship in the Church to doe it, that is, an office above Presbyters, for in Scripture they could never doe it, and this is it which we call *Episcopacy*.

3. **T**HE Apostles were rulers of the whole Church, & each Apostle respectively of his severall Diocesse, when he would fixe his chaire; & had superintendency over the Presbyters, and the people, and this by Christs donation, the Charter is by the Fathers said to be this. *Sicut misit me Pater, sic ego mitto vos.* As my Father hath sent me, even so send I you. *Manifesta enim est sententia Domini nostri Iesu Christi Apostolos suos mittentis, & ipsis solis potestatem à Patre sibi datam permittentis quibus nos successimus eadem potestate Ecclesiam Domini gubernantes,* said *Clarus à Musculà*, the Bishop in the Councell of *Carthage* related by *S. Cyprian* and *S. Austin*. But however it is evident in

§ 9. And Superiority of Jurisdiction.

Lib. 7. de baptis. Contra Donatist. c. 43. vide etiam S. Cyprian de Unit. Eccles. & S. Cyrill. in Ioh. lib. 12. c. 55.

Scripture, that the Apostles had such superintendency over the inferior Clergy (Presbyters I mean and Deacons) and a superiority of jurisdiction, and therefore it is certain that Christ gave it them, for none of the Apostles took this honour, but he that was called of God as was *Aaron*.

I. Our blessed Saviour gave to the Apostles *plenitudinem potestatis*. It was *sicut misit me Pater, &c.* As my Father sent, so I send. You, my Apostles whom I have chosen. This was not said to Presbyters, for they had no commission at all given to them by Christ, but at their first mission to preach repentance, I say no commission at all, they were not spoken to, they were not present. Now then consider. Suppose that as *Aërim* did deny the Divine institution of Bishops over the Presbyters *cum grege*, another as confident as he should deny the Divine institution of Presbyters, what proof were there in all the holy Scripture to shew the Divine institution of them as a distinct order from Apostles or Bishops. Indeed Christ selected 72. and gave them commission to preach, but that commission was temporary and expired before the crucifixion for ought appears in Scripture. If it be said the Apostles did ordaine Presbyters in every City, it is true, but not sufficient, for so they ordained Deacons at *Jerusalem*, and in all established Churches, and yet this will not tantamount to an immediate Divine institution for Deacons, and how can it then for Presbyters? If we say a constant Catholic traditive interpretation of Scripture, does teach

teach us, that Christ did institute the *Presbyterate* together with *Episcopacy*, and made the Apostles Presbyters as well as Bishops; this is true. But then
1. We recede from the plain words of Scripture, and rely upon tradition, which in this question of *Episcopacy* will be of dangerous consequence to the enemies of it, for the same tradition, if that be admitted for good probation, is for *Episcopall* preeminence over Presbyters, as will appear in the sequel. 2. Though no use be made of this advantage, yet to the allegation it will be quickly answered, that it can never bee proved from Scripture, that Christ made the Apostles Priests first, and then Bishops or Apostles, but only that Christ gave them severall commissions, and parts of the office Apostolicall, all which being in one person, cannot by force of Scripture prove two orders. Truth is, if we change the scene of warre, and say that the *Presbyterate*, as a distinct order from the ordinary office of Apostleship, is not of Divine institution, the proof of it would be harder then for the Divine institution of *Episcopacy*. Especially if we consider, that in all the enumerations of the parts of Clericall offices, there is no enumeration of *Presbyters*, but of *Apostles* there is; and the other members of the induction are of gifts of Christianity, or parts of the Apostolate, and either must inferre many more orders, then the Church ever yet admitted of, or none, distinct from the Apostolate, insomuch as Apostles were Pastors, and Teachers, and Evangelists, and Rulers, and had the gift of tongues, of
E 3 healing

Ephes. 4.
1. Corinth. 12.

healing, and of Miracles. This thing is of great consideration, and this use I will make of it: That either Christ made the 72 to be Presbyters, and in them instituted the distinct order of Presbyterate, as the ancient Church alwaies did believe, or else he gave no distinct commission for any such distinct order. If the second be admitted, then the Presbyterate is not of *immediate divine* institution, but of *Apostolicall* only, as is the Order of Deacons, and the whole plenitude of power is in the order Apostolicall alone, and the Apostles did constitute Presbyters with a greater portion of their own power, as they did Deacons with a lesse. But if the first be said, then the commission to the 72 Presbyters being only of preaching that we find in Scripture, all the rest of their power which now they have is by Apostolicall ordinance, and then although the Apostles did admit them *in partem sollicitudinis*, yet they did not admit them *in plenitudinem potestatis*, for then they must have made them Apostles, and then there will be no distinction of order neither by *Divine* nor *Apostolicall* institution neither.

I care not which part be chosen, one is certain, but if either of them be true, then since to the Apostles only, Christ gave a *plenitude* of power, it followes, that either the Presbyters have no power of jurisdiction, as affixed to a distinct order, and then the Apostles are to rule them by vertue of the order and ordinary commission Apostolicall; or if they have jurisdiction they doe derive it *à fonte Apostolico*.

rum, and then the Apostles have superiority of Jurisdiction over Presbyters, because Presbyters only have it by delegation Apostolicall. And that I say truth (besides that there is no possibility of shewing the contrary in Scripture, by the producing any other commission given to Presbyters, then what I have specified,) I will hereafter shew it to have been the faith and practise of Christendome not only that Presbyters were *actually subordinate* to Bishops (which I contend to be the ordinary office of Apostleship) but that Presbyters have no Jurisdiction *essentiall* to their order, but *derivative* only from Apostolicall preheminance.

2. Let us now see the *matter of fact*. They that can inflict censures upon Presbyters have certainly superiority of Jurisdiction over Presbyters, for *A. qualis aequali coercere non potest*, saith the Law. Now it is evident in the case of *Diotrephes* a Presbyter, and a Bishop *Would be*, that for his peremptory rejection of some faithfull people from the Catholick communion without cause, and without authority, *S. Iohn* the Apostle threatned him in his Epistle to *Gajus*, *ὅτι ὅταν ἔλθω ἀποστείλω αὐτὸν ὡς ἔσται.* *Wherefore when I come I will remember him*, and all that would have been to very little purpose, if he had not had *coercitive* jurisdiction to have punish't his delinquency.

a Lib. 1. *bis*.
c 12. & 1. 2.
e 9.
b *Heres.* 20.
c *De script.*
Eccles. in
Matth.
vide Irenæum
14. c. 63. Ter-
tul de præ-
script.

3. Presbyters many of them did succeed the Apostles by a new ordination, as *Matthias* succeeded *Iudas*, who before his new ordination was one of the 72. as *a Eusebius*, *b Epiphanius*, and *c S. Ierome* affirme

affirme, and in Scripture is expresse'd to be of the number of them that went in and out with Iesus; S. *Clement* succeeded S. *Peter* at Rome, S. *Simeon Cleopha* succeeded S. *James* at Ierusalem, S. *Philip* succeeded S. *Paul* at *Casarea*, & diverse others of the 72, reckoned by *Dorotheus*, *Eusebius*, & others of the Fathers, did governe the severall Churches after the Apostles death which before they did not. Now it is cleare that he that receives no more power after the Apostles, then he had under them, can no way be said to succeed them in their Charge, or Churches. It followes then, since (as will more fully appeare anon) Presbyters did succeed the Apostles, that under the Apostles they had not such jurisdiction as afterwards they had. But the Apostles had the same to which the Presbyters succeeded to, therefore greater then the Presbyters had before they did succeed. When I say Presbyters succeeded the Apostles, I meane, not as *Presbyters*, but by a new ordination to the dignity of *Bishops*, so they succeeded, and so they prove an evidence of fact, for a superiority of Jurisdiction in the Apostolicall Clergy. *** Now that this superiority of Jurisdiction was not temporary, but to be succeeded in, appears from Reason, and from ocular demonstration, or of the thing done.

1. If superiority of Jurisdiction was necessary in the ages Apostolicall for the regiment of the Church, there is no imaginable reason why it should not be necessary in succession, since upon the emergency of Schismes and Heresies which were foretold

foretold should multiply in descending ages, government and superiority of jurisdiction, unity of supremacy, and coercion was more necessary then at first, when extraordinary gifts might supply, what now we expect to be performed by an ordinary authority.

2. Whatsoever was the regiment of the Church in the Apostles times that must be perpetuall (not so as to have **all* that which was personall, and temporary, but so as to have *no other*) for that, and that only is of Divine institution which Christ committed to the Apostles, and if the Church be not now governed as then, We can shew no Divine Authority for our government, which we must contend to doe, and doe it too, or be call'd usurpers. For either the Apostles did governe the Church as Christ commanded them, or not. If not, then they sayl'd in the founding of the Church, and the Church is not built upon a Rock. If they did (as most certainly they did) then either the same disparity of jurisdiction must be retayn'd, or else we must be governed with an Unlawfull and unwarranted equality, because not by that which only is of immediate divine institution; and then it must needs be a fine government, where there is no authority, and where no man is superiour.

3. We see a disparity in the Regiment of Churches warranted by Christ himsele, and confirmed by the Holy Ghost in sayrest intimation. I meane the seaven Angel-Presidents of the seaven *Asian* Churches. If these seaven *Angels* were seaven

F

Bishops,

** Ut puta,
viduarum
collegium, &
Diaconorum,
& canobium
fidelium. &c.*

Bishops, that is, Prelates or Governours of these seaven Churches, in which it is evident and confessed of all sides, there were many Presbyters, then it is certaine that a Superiority of Iurisdiction was intended by Christ himselfe, and given by him, in so much as he is the fountaine of all power derived to the Church; For Christ writes to these seaven Churches, and directs his Epistles to the seaven Governours of these Churches calling them Angels, which it will hardly be supposed he would have done, if the function had not been a ray of the sunne of righteousness, they had not else been Angels of light, nor starres held in Christ's owne right hand.

Revel. 1, vers.
20,

This is certaine, that the function of these Angels (whatsoever it be) is a Divine institution. Let us then see what is meant by these starres and Angels. [*The seaven starres are the Angells of the seaven Churches, and the seaven Candlesticks are the seaven Churches.*]

1. Then it is evident, that although the Epistles were sent with a small intention for the edification and confirmation of the whole Churches or people of the Diocese, with an [*Attendite quid Spiritus dicit Ecclesijs*] yet the personall direction was not to the whole Church, for the whole Church is called the *Candlestick*, and the superscription of the Epistles is not to the seaven *Candlesticks*, but to the seaven *starres* which are the Angels of the seaven Churches, viz. the lights shining in the *Candlesticks*. By the Angell therefore is not, cannot be meant the whole Church.

2. It

2. It is plaine that by the *Angel* is mean't the *Governour* of the Church, 1. Because of the title of eminency, *The Angel* ἄγγελος, that is, the Messenger, the Legate, the Apostle of the Church. ἄγγελος αὐτοῦ. For these words, *Angel*, or *Apostle*, although they signifie Mission or Legation, yet in Scripture they often relate to the persons to whom they are sent. As in the examples before specified. ἄγγελος αὐτοῦ. Their Angels. Ἀπόστολοι Ἐκκλησιῶν. The Apostles of the Churches. ἄγγελος τοῦ Ἐφρεσίου. The Angel of the Church of *Ephesus*, and diverse others. Their compellation therefore being a word of office in respect of him that sends them, and of *Eminence* in relation to them to whom they are sent, shewes that the Angel was the Ruler of each Church respectively. 2. Because acts of jurisdiction are concredited to him; as, not to suffer *false Apostles*; So to the Angel of the Church of *Ephesus*, which is clearly a power of cognilance and coërcion *in causis Clericorum*: to be watchfull and strengthen the things that remaine; as to the Angel of the Church in *Sardis*, οἱ φυλάττειν τὰ λοιπὰ, The first is the office of Rulers, for they Watch for your Soules; And the second, of Apostles, and Apostolike men. Ἰδὺς δὲ καὶ Σίλας τοὺς ἀδελφοὺς ἐπιστήσαν, *Iudas* and *Silas* confirm'd the Brethren, for these men, although they were but of the 72 at first, yet by this time were made Apostles and [cheife men among the Brethren] S. Paul also was joyned in this worke, ἀνέβη καὶ Παῦλος ἁρτίζων Αἰ. 15. τοὺς Ἐκκλησίας. He went up and downe confirming the Churches. And τὰ λοιπὰ διατάξομαι. S. Paul. To con- 1. Cor. 11.

firm the Churches, and to make supply of what is deficient in discipline and government, these were offices of power and jurisdiction, no lesse then Episcopall or Apostolicall; and besides, the Angel here spoken of had a propriety in the people of the Diocesse [*Thou hast a few names even in Sardis*] they were the Bishops people, the Angel had a right to them. And good reason that the people should be his, for their faults are attributed to him, as to the Angel of *Pergamus*, and diverse others, and therefore they are deposited in his custody. He is to be their Ruler and Pastor, and this is called *his Ministry*. To the Angel of the Church of *Thyatira* *ὁ δὲ ἄγγελος τῆς ἐκκλησίας τῆς θυατίρας, ἡ γινώσκω τὴν ἐκκλησίαν σου*, I have knowne thy Ministry. His office theretore was *Clericall*, it was an Angel-Minister, and this his office must make him the guide and superiour to the Rest, even all the whole Church, since he was charg'd with all.

3. By the Angel is mean't a singular person, for the reprehensions and the commendations respectively imply personall delinquency, or suppose personall excellencies. Adde to this that the compellation is singular, and of determinate number, so that we may as well multiply Churches as persons, for the seaven Churches had but seaven starres, and these seaven starres were the Angels of the seaven Churches. And if by seaven starres they may meane 70 times seaven starres (for so they may if they begin to multiply) then by one starre they must meane many starres, and so they may multiply Churches too, for there were as many Churches

as starres, and no more Angels then Churches, and it is as reasonable to multiply these seaven Churches into 7000, as every *starre* into a *Constellation*, or every *Angel* into a *Legion*.

But besides the Exigency of the thing it selfe, these seaven Angels are by Antiquity called the seaven Governours or Bishops of the seaven Churches, & their very names are commemorated. Vnto these seaven Churches *S. Iohn*, saith *Aretas*, reckoneth in 1. Apocal. *ἑπτὰ ἄγγελοι ἐπὶ τῶν ἑπτὰ ἐκκλησιῶν*, an equall number of Angel-Governours, and *Oecumenius* in his *scholia* upon this place, saith the very same words. *Septem igitur Angelos Rectores septem Ecclesiarum debemus intelligere*, *ed quod Angelus Nuntius interpretatur*, saith *S. Ambrose*, and againe, *Angelos Episcopos dicit sicut docetur in Apocalypsi Iohannis*. Let the woman have a covering on her head because of the Angels, that is, in reverence and subjection to the Bishop of the Church, for Bishops are the Angels as is taught in the *Revelation* of *S. Iohn*. *Divinâ voce sub Angeli Nomine laudatur prapositus Ecclesia* so *S. Austin*. By the voyce of God the Bishop of the Church is commended under the title of an Angel. *Eusebius* names some of these Angels who were then Presidents and actually Bishops of these Churches. *S. Polycarpe* was one to be sure, *apud Smyrnam & Episcopus & Martyr*, saith *Eusebius*, lib. 5. c. 24. He was the Angel of the Church of *Smyrna*; And he had good authority for it, for he reports it out of *Polycrates* who a little after, was himselfe an Angell of the Church of *Ephesus*, and he also lib. 4. c. 10.

Epi. 152.
& in Apocal.

lib. 4. cap. 15. quotes S. *Irenæus* for it, & out of the Encyclicall Epistle of the Church of *Smyrna* it selfe, and besides these authorities it is attested by S. † *Ignatius*, and † *Epist. ad Polycarp.* * *Tertullian*. S. *Timothy* was another Angell, to wit, * *de præscrip.* of the Church of *Ephesus*; to be sure had beene, and most likely was still surviving. *Antipas* is reckoned by Name in the Revelation, and he had been the Angel of *Pergamus*, but before this booke written he was turned from an *Angel* to a *Saint*. *Melito* in all probability was then the Angel of the Church of *Sardis*. *Melito quoq; Sardensis Ecclesiæ Antistes, & Apollinaris apud Hierapolim Ecclesiam regens celeberrimi inter ceteros habebantur*, saith *Eusebius*.
 vide *Aretha* in 1. *Apoc.* lib. 4. cap. 36. These men were actually living when S. *John* writ his Revelation, for *Melito* writ his book *de Paschate* when *Sergius Paulus* was Proconsul of *Asia*, and writ after the Revelation, for he writ a treatise of it, as saith *Eusebius*. However, at least some of these were then, and all of these about that time were Bishops of these Churches, and the Angels S. *John* speaks of were such who had Jurisdiction over their whole Diocesse, therefore these, or such as these were the Angels to whom the Spirit of God writ hortatory and commendatory letters, such whom Christ held in his Right hand and fix'd them in the Churches like lights set on a Candlestick that they might give shine to the whole house.

The Summe of all is this, that Christ did institute Apostles and Presbyters or 72 Disciples. To the Apostles he gave a plenitude of power, for the whole commission was given to them in as great
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and comprehensive clauses as were imaginable, for by vertue of it, they received a power of giving the Holy Ghost in confirmation, and of giving his grace in the collation of holy Orders, a power of jurisdiction and authority to governe the Church: and this power was not *temporary*, but *successive* and *perpetuall*, and was intended as an *ordinary* office in the Church, so that the *successors* of the Apostles had the same right and institution that the Apostles *themselves* had, and though the *personall* mission was not immediate, as of the Apostles it was, yet the commission and institution of the *function* was all one. But to the 72 Christ gave no commission but of *preaching*, which was a very limited commission. There was all the immediate Divine institution of Presbyterate as a distinct order, that can be fairely pretended. But yet farther, these 72 the Apostles did admit *in partem sollicitudinis*, and by new ordination or delegation Apostolicall, did give them power of administering Sacraments, of absolving sinners, of governing the Church in conjunction and subordination to the Apostles, of which they had a capacity by Christs calling them at first *in sortem Ministerii*, but the exercise, and the actuating of this capacity they had from the Apostles. So that not by *Divine* ordination, or *immediate* commission from Christ, but by *derivation* from the *Apostles* (and therefore in minority and subordination to them) the Presbyters did exercise acts of order and jurisdiction in the absence of the Apostles or Bishops, or in conjunction consiliary, and

and by way of advice, or before the consecration of a Bishop to a particular Church. And all this I doubt not, but was done by the direction of the Holy Ghost, as were all other acts of Apostolicall ministration, and particularly the institution of the other order, *viz.* of Deacons. This is all that can be proved out of Scripture concerning the commission given in the institution of Presbyters, and this I shall afterwards confirme by the practise of the Catholick Church, and so vindicate the practises of the *present* Church, from the common prejudices that disturbe us, for by this account, *Episcopacy* is not only a *Divine institution*, but the *only* order that derives *immediately* from Christ.

In Luce cap. 10. For the present only, I summe up this with that saying of *Theodoret* speaking of the 72 Disciples. *Palmae sunt isti qui nutriuntur ac erudiuntur ab Apostolis. Nam quanquam Christus hos etiam elegit, erant tamen duodecem illis inferiores, & postea illorum Discipuli & sectatores.* The Apostles are the twelve fountaines, and the 72 are the palmes that are nourished by the waters of those fountaines. For though Christ also ordain'd the 72, yet they were inferior to the Apostles, and afterwards were their followers and Disciples.

I know no objection to hinder a conclusion, only two or three words out of *Ignatius*, are pretended against the maine question, *viz.* to prove that he, although a Bishop, yet had no Apostolicall authority, *ὅτι ὡς Ἀπόστολος διατάσσει, I doe not command this as an Apostle, (for what am I, and what is my Father's*

Epist. ad Philadelph.

Fathers house, that I should compare my selfe with them) but as your fellow souldier and a Monitor. But this answers it selfe, if we consider to whom he speakes it. Not to his own Church of *Antioch*, for there he might command as an Apostle, but to the *Philadelphians*, might not, they were no part of his Diocesse, he was not *their* Apostle, and then because he did not equall the Apostles in their commission extraordinary, in their personall privileges, and in their universall jurisdiction, therefore he might not command the *Philadelphians*, being another Bishops charge, but admonish them with the freedome of a Christian Bishop, to whom the soules of all faithfull people were deare and precious. So that still Episcopacy and Apostolate may be all one in *ordinary office*, this hinders not, and I know nothing else pretended, and that Antiquity is clearly on this side, is the next businesse.

For, hitherto the discourse hath been of the *immediate Divine institution* of Episcopacy, by arguments derived from *Scripture*; I shall only adde two more from *Antiquity*, and so passe on to *tradition Apostolicall*.

§ 10.

So that Bishops are successors in the office of Apostleship, according to the generall tenent of Antiquity.

I. **T**HE believe of the primitive Church is, that Bishops are the ordinary successors of the Apostles, and Presbyters of the 72, and therefore did believe that *Episcopacy* is as truly of *Divine institution* as the *Apostolate*, for the ordinary office both of one and the other is the same thing. For this there is abundant testimony. Some I shall se-

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left, enough to give faire evidence of a Catholick tradition.

Lib. 3. cap. 3.

S. Irenæus is very frequent and confident in this particular, *Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, Et Successores Eorum usq; ad nos ... Etenim si recondita mysteria scissent Apostoli ... his vel maximè traderent ea quibus etiam ipsas Ecclesias committebant ... quos & Successores relinquebant Suum Ipsorum Locum Magisterii tradentes.* We can name the men the Apostles made Bishops in their severall Churches, appointing them their successors, and most certainly those mysterious secrets of Christianity which themselves knew; they would deliver to them to whom they committed the Churches, and left to be their successors in the same power and authority themselves had.

Lib. de præscript. c. 36.

Tertullian reckons *Corinth, Philippi, Thessalonica, Ephesus* and others to be Churches Apostolicall, *apud quas ipsa adhuc Cathedra Apostolorum suis locis præsident.* Apostolicall they are from their foundation, and by their succession, for Apostles did found them, and Apostles, or men of Apostolick authority still doe governe them.

Epist. 42. ad Cornelium.

S. Cyprian; Hoc enim vel maximè Frater, & laboramus & laborare debemus ut Unitatem à Domino, & per Apostolos Nobis Successoribus traditam quantum possumus obtinere curemus. We must preserve the Unity commanded us by Christ, and delivered by his Apostles to us their Successors. To us *Cyprian* and *Cornelius*, for they only were then in view, the

the one Bishop of Rome, the other of Carthage. And in his Epistle ad Florentium Pupianum; *Nec hac jactō, sed dolens profero, cum te Iudicem Dei constituas & Christi, qui dicit ad Apostolos ac per hoc ad omnes praepositos qui Apostolis Vicariā ordinatione succedunt, qui vos audit, me audit, &c.* Christ said to his Apostles, and in them to the Governours or Bishops of his Church who succeeded the Apostles as Vicars in their absence, be that heareth you heareth mee. Epist. 69.

Famous is that saying of Clarus à Musculā the Bishop, spoken in the Councell of Carthage and repeated by S. Austin, *Manifesta est sententia Domini nostri Iesu Christi Apostolos suos mittentis & ipsis solū potestatem à patre sibi datam permittentis, quibus nos successimus eadem potestate Ecclesiam Domini gubernantes. Nos successimus.* We succeed the Apostles governing the Church by the same power. He spake it in full Councell in an assembly of Bishops, and himselfe was a Bishop. Lib. 7. c. 43. de baptis. cont. Donatist.

The Councell of Rome under S. Sylvester speaking of the honour due to Bishops expresses it thus, *Non oportere quenquam Domini Discipulis, id est, Apostolorum successoribus detrahere.* No man must detract from the Disciples of our Lord, that is, from the Apostles successors.

S. Hierome speaking against the Montanists for undervaluing their Bishops, shewes the difference of the Catholicks honouring, and the Hereticks diladvantaging that sacred order. *Apud nos (saith he) Apostolorum locum Episcopi tenent, apud eos Episcopatus tertius est.* Bishops with us [Catholicks] have Epist. 54.

the place or authority of Apostles, but with them [Montanists] Bishops are not the first but the third state of Men. And upon that of the Psalmist, *pro Patribus nati sunt tibi filii*, S. Hierome, and diverse others of the Fathers make this glosse, *Pro Patribus Apostolis filii Episcopi ut Episcopi Apostolis tanquam filii Patribus succedant*; The Apostles are Fathers, instead of whom Bishops doe succeed, whom God hath appointed to be made Rulers in all lands. So S. Hierome, S. Austin, and Euthymius upon the 44. Psal. aliàs 45.

De verbis
Dom. serm. 24

But S. Austin for his own particular makes good use of his succeeding the Apostles, which would doe very well now also to be considered. *Si solis Apostolis dixit, qui vos spernit me spernit, spernite nos: si autem sermo ejus pervenit ad nos, & vocavit nos, & in eorum loco constituit nos, videte ne spernatis nos*. It was good counsell not to despise Bishops, for they being in the Apostles places and offices are concerned and protected by that saying, *he that despiseth you, despiseth mee*. I said it was good counsell, especially if besides all these, we will take also S. Chrysostomes testimony, *Potestas anathematizandi ab Apostolis ad successores eorum nimirum Episcopos transit*. A power of anathematizing delinquents is derived from the Apostles to their successors, even to Bishops.

In Ephes. 4.

In 1. Corinth.
12. 28.

S. Ambrose upon that of S. Paul Ephes. 4. *Quosdam dedit Apostolos, Apostoli Episcopi sunt*, He hath given Apostles, that is, he hath given some Bishops. That's down right, and this came not by chance from

from him; he doubles his assertion. *Caput itaq; in Ecclesiâ Apostolos posuit, qui legati Christi sunt, sicut dicit idem Apostolus [pro quo legatione fungimur.] Ipsi sunt Episcopi, firmante istud Petro Apostolo, & dicente inter cetera de Iudâ, & Episcopatum ejus accipiat alter.* And a third time. *Numquid omnes A-* In vers. 29.
ibid.
postolus verum est, Quia in Ecclesiâ Vnus est Episcopus. Bishop and Apostle was all one with S. Ambrose, when hee spake of their ordinary offices; which puts me in mind of the fragment of *Polycrates* of the Martyrdome of *Timothy* in *Photius*, Biblioth. Phot.
n. 254. ἐν ᾧ ὁ Ἀπόστολος Τιμόθεος ὑποὶ τῷ μαρτῶν Παύλῳ καὶ Χρυσόστομῳ τῆς Ἐφεσίου μετ' ἐπιταγῆς ἐπίσκοπος, καὶ ἐθεοποιήσατο. The Apostle *Timothy* was ordained Bishop in the Metropolis of *Ephesus* by S. *Paul*, and there enthron'd. To this purpose are those compellations and titles of Bishopricks usually in antiquity. S. *Basil* calls a Bishoprick, *ἐπισκοπία* καὶ Ἀποστολή, and *ἐπισκοπία* Ἀποστολική. So *Theodoret*. An Apostolicall presidency. Lib. 4.c.18.
The summe is the same which S. *Peter* himselfe taught the Church, as S. *Clement* his Scholler, or some other primitive man in his name reports of him. *Episcopos ergo vicem Apostolorum gerere Dominum docuisse dicebat, & reliquorum Discipulorum vicem tenere Presbyteros debere insinuat.* He [Peter] said that our Lord taught that Bishops were to succeed in the place of the Apostles, and Presbyters in the place of the Disciples. Who desires to be farther satisfied concerning Catholick consent, for Bishops succession to Apostles in their order and ordinary office, he may see it in ^a *Pacianus* the renew- a Epist. 1. ad
Simplician.

b Homil. 26.
in Evang.

c Orat. 2. de
imagin.

d Epist. 7.

e Habetur

Can. in Novo

distict. 21.

f In synod. Hi-

spal.

g Lib. 3. c. 15.

super Lucam.

ned Bishop of *Barcinona*, in ^b *S. Gregory*, ^c *S. Iohn Damascen*, in *S. Sixtus* the first his second decretall Epistle, and most plentifully in ^d *S. Celestine* writing to the *Ephesine* Councell, in the Epistle of ^e *A. nacletus de Patriarchis & Primatibus &c.* In ^f *Isidore*, and in ^g *Venerable Bede*. His words are these, *sicut duodecem Apostolos formam Episcoporum exhibere simul & demonstrare nemo est qui dubitet: sic & 72 figuram Presbyterorum gessisse sciendum est, tametsi primis Ecclesia temporibus, ut Apostolica Scriptura testis est, utriq; Presbyteri, & utriq; vocabantur Episcopi, quorum unum scientia maturitatem, aliud industriam cura Pastoralis significat. Sunt ergo jure Divino Episcopi a Presbyteris pralatione distincti. As no man doubts but Apostles were the order of Bishops, so the 72 of Presbyters, though at first they had names in common. Therefore Bishops by Divine right are distinct from Presbyters, and their Prelates or Superiours.*

§ II.

And particularly of
S. Peter,

Epist. 27. ad
Lapfos.

TO the same issue drive all thole testimonies of Antiquity that call all Bishops *ex aquo* successors of *S. Peter*. So *S. Cyprian*. *Dominus noster cuius precepta metuere & observare debemus, Episcopi honorem & Ecclesia suarationem disponens in Evangelio, loquitur & dicit Petro, ego tibi dico, Quia tu es Petrus, &c. Inde per temporum & successionum vires, Episcoporum ordinatio & Ecclesia ratio decurrit, ut Ecclesia super Episcopos constituatur, &c.* When our *B. Saviour* was ordering his Church and instituting Episcopall dignity, he said to Peter, thou art Peter, and

and on this rock will I build my Church. Hence comes the order of Bishops, and the constitution or being of the Church, that the Church be founded upon Bishops. &c.

The same also S. Ierome intimate's, *Non est facile Epist. 1.*
stare loco Pauli, tenere gradum Petri. It is not a small thing, to stand in the place of Paul, to obtaine the degree of Peter, so he, while he dissuades Heliodorus from taking on him the great burden of the Episcopall office. *Pasce oves meas*, said Christ to Peter, and feed the flock of God which is amongst you said S. Peter to the Bishops of Pontus, Galatia, Cappadocia, Asia, and Bithynia. *Similia enim Successoribus suis Petrus scripsit precepta*, saith Theodoret, S. *Lib. 12. thes. cap. 13. Orat. de laud. Basil:*
 Peter gave the same precepts to his successors which Christ gaveto him; And S. Ephrem speaking of S. Basil the Bishop of Casarea Cappadocia, & sicut rusus Petrus Ananiam & Saphiram fraudantes de precio agri enecavit: ita & Basilus, locum Petri obtinens ejusq; pariter auctoritatem libertatemq; participans, suam ipsius promissionem fraudantem Valentem redarguit ejusq; filium morte multavit. As S. Peter did to Ananias and Saphira, So Basil did to Valens and his Sonne for the same delinquency, for he had the place, liberty, and authority of S. Peter.

Thus Gaudentius of Brixia calls S. Ambrose the *traff. primâ die*
 Successor of S. Peter, and Gildas surnamed the wise, *sua ordinat.*
 saith that all evill Bishops whatsoever doe with unhallowed and uncleane feete usurpe the seate of S. Peter. But this thing is of Catholike beleife, and of this use. If the order and office of the Apostolate *Biblioth. SS. PP. tom. 5 in Eccles. ord. in crepat.*
 be eternall & to be succeeded in, and this office Superior

perior to Presbyters, and not onely of *Divine institution*, but indeed the *only* order which can clearly show an *immediate Divine* commission for it's power and authority (as I have proved of the function Apostolicall) then those which doe succeed the Apostles in the ordinary office of Apostolate, have the same institution and authority the Apostles had, as much as the successors of the Presbyters have with the first Presbyters, and perhaps more.

For in the Apostolicall ordinations, they did not proceed as the Church since hath done. Themselves had the whole Priesthood, the whole commission of the Ecclesiasticall power and all the offices. Now they in their ordayning assistant Ministers, did not in every ordination give a distinct order, as the Church hath done since the Apostles. For they ordayned some to distinct offices, some to particular places, some to one part, some to another part of Clericall employment, as *S. Paul* who was an Apostle yet was ordain'd by imposition of hands to goe to the Churches of the Uncircumcision, so was *Barnabas*: *S. Iohn*, and *Iames*, and *Cephas* to the Circumcision, and there was scarce any publike designe or Grand employment but the Apostolike men had a new ordination to it, a new imposition of hands as is evident in the Acts of the Apostles. So that the Apostolicall ordinations of the inferiour Clergy were onely a giving of particular commissions to particular men to officiate such parts of the Apostolicall calling as they would please

please to imploy them in. Nay sometimes their ordinations were onely a delivering of Iurisdiction when the persons ordayned had the order before, as it is evident in the case of *Paul* and *Barnabas*. Of *Acts*, 13. the same consideration is the institution of *Deacons* to spirituall offices, and it is very pertinent to this Question. For there is no Divine institution for these rising higher then Apostolicall ordinance, and so much there is for Presbyters as they are now authoriz'd; for such power the Apostles gave to Presbyters as they have now, and sometimes more, as to *Judas* and *Silas*, and diverse others, who therefore were more then meere Presbyters as the word is now us'd.

* The result is this. The office and order of a Presbyter is but part of the office and order of an Apostle; so is a Deacon, a lesser part, so is an Evangelist, so is a Prophet, so is a Doctor, so is a helper, or a Surrogate in Government, but these will not be called orders, every one of them will not I am sure, at least not made distinct orders by Christ, for it was in the Apostles power to give any one or all these powers to any one man, or to distinguish them into so many men, as there are offices, or to unite more or fewer of them. All these I say, clearly make not distinct orders, and why are not all of them of the same consideration? I would be answered from Grounds of Scripture. For there we fix as yet.

* Indeed the Apostles did ordaine such men, and scattered their power at first, for there was so much imployment in any one of them, as to require
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one man for one office, but a while after they united all the lesser parts of power into two sorts of men whom the Church hath since distinguished by the Names of Presbyters and Deacons, and called them two distinct orders. But yet if we speak properly & according to the Exigence of Divine institution, there is *Vnum Sacerdotium*, one Priesthood appointed by Christ, and that was, the commission given by Christ to his Apostles, and to their Successors precisely, and those other offices of Presbyter and Deacon are but members of the Great Priesthood, and although the power of it, is all of Divine institution, as the power to baptize, to preach, to consecrate, to absolve, to Minister, yet that so much of it should be given to one sort of men, so much lesse to another, that is onely of Apostolicall ordinance. For the Apostles might have given to some onely a power to absolve, to some onely to consecrate, to some onely to baptize. We see that to Deacons they did so. They had onely a power to baptize and preach, whether all Evangelists had so much or no, Scripture does not tell us.

* But if to some men they had onely given a power to use the Keyes, or made them officers spirituall to restore such as are overtaken in a fault, and not to consecrate the Eucharist, (for we see these powers are distinct, and not relative and of necessary conjunction, no more then baptizing and consecrating) whether or no had those men who have only a power of absolving or consecrating respectively, whether (I say) have they the order of a

Presbyter & If yea, then now every Preist hath two orders besides the order of Deacon, for by the power of Consecration he hath the power of a Presbyter, and what is he then by his other power? But if such a man ordain'd with but one of these powers have not the order of a Presbyter, then let any man shew me where it is ordain'd by Christ, or indeed by the Apostles, that an order of Clerks should be constituted with both these powers, and that these were called Presbyters. I only leave this to be considered.

* But all the Apostolicall power we find instituted by Christ, and we also find a necessity, that all that power should be succeeded in, and that all that power should be united in one order, for he that hath the highest, *viz.* a power of ordination, must needs have all the other, else he cannot give them to any else, but a power of ordination I have proved to be necessary and perpetuall.

So that, we have cleare evidence of the Divine institution of the perpetuall order of *Apostleship*, many for the *Presbyterate* I have not so much either reason or confidence for it, as now it is in the Church; but for the Apostolate, it is beyond exception. And to this Bishops doe succeed. For that it is so, I have proved from Scripture, and because [*no Scripture is of private interpretation*] I have attested it with the Catholike testimony of the Primitive Fathers, calling Episcopacy, the Apostolate, and Bishops successors of *S. Peter* in particular, and of all the Apostles in general in their ordi-

nary offices in which they were Superior to the 72, the Antecessors of the Presbyterate.

One objection, I must clear. For sometimes Presbyters are also called Apostles, and Successors of the Apostles, as in *Ignatius*, in *Irenaeus*, in *S. Hierome*. I answer,

1. They are not called *Succesores Apostolorum* by any *dogmaticall* resolution or interpretation of Scripture, as the Bishops are in the examples above alleaged; but by *allusion*, and participation at the most. For true it is that they succeed the Apostles in the offices of baptizing, consecrating, and absolving in *privato foro*, but this is but part of the Apostolicall power, and no part of their office as Apostles were superiour to Presbyters.

2. It is observeable that Presbyters are never affirmed to succeed in the power and regiment of the Church, but in subordination, and derivation from the Bishop, and therefore they are never said to succeed in *Cathedris Apostolorum*, in the Apostolick Sees.

3. The places which I have specified, and they are all I could ever meete with, are of peculiar answer. For as for *Ignatius* in his Epistle to the Church of *Trallis*, * he calls the Presbytery or company of Priests, the Colledge, or combination of *Apostles*. But here *S. Ignatius* as he lifts up the Presbyters to a comparison with Apostles, so he also raises the Bishop to the similitude and resemblance with God. *Episcopus typum Dei Patris omnium gerit, Presbyteri vero sunt conjunctus Apostolorum*

* Idem fere
habet in Epist.
ad Magnes:
& Smyr-
nen.

lorum catas. So that although Presbyters grow high yet they doe not overtake the Bishops, or Apostles, who also in the same proportion grow higher then their first station. This then, will doe no hurt.

As for S. Irenaus, he indeed does say that Presbyters succeed the Apostles; but what Presbyters he means, he tells us, even such Presbyters as were also Bishops, such as S. Peter and S. Iohn was, who call themselves Presbyters, his words are these. *Propterea eis qui in Ecclesia sunt Presbyteri ubi dicitur oportet his qui successionem habent ab Apostolis, qui cum Episcopatus successionem charisma veritatis certum secundum placitum Patris acceperunt.* And a little after, *Tales Presbyteros nutrit Ecclesia, de quibus & Propheta ait, & dabo Principes tuos in pace, & Episcopos tuos in iustitia.* So that he gives testimony for us, not against us. As for S. Hierome, the third man, he in the succession to the honour of the Apostolate joynes Presbyters with Bishops, and that's right enough, for if the Bishop alone does succeed *in plenitudinem potestatis Apostolica ordinaria*, as I have proved he does, then also it is as true of the Bishop together with his *consecratus Presbyterorum.* *Episcopi & Presbyteri habeant in exemplum Apostolos & Apostolicos viros, quorum honorem possidentes, habere nitantur & meritum,* those are his words, and inforce not so much as may be safely granted, for *reddendo singula singulis*, Bishops succeed Apostles, and Presbyters Apostolick men, and such were many that had not at first any power Aposto-

lically, and that's all that can be inferred from this place of *S. Hierome*. I know nothing else to stay me, or to hinder our assent to those authorities of Scripture I have alleadged, and the full voyce of traditive interpretation.

§ 12.
And the institution of Episcopacy as well as of the Apostolate expressed to be Divine, by primitive authority,
Epist. 27.

Epist. 65. ad Rogatian.

Epist. 76.

TH^E second argument from Antiquity is the direct testimony of the Fathers for a Divine institution. In this *S. Cyprian* is most plentiful. *Dominus noster. Episcopi honorem & Ecclesia suam in eorum dispensatione Evangelio, divini Petri & c. Inde per tempora & successum vicis Episcoporum ordinatio & Ecclesia ratio decurrit, ut Ecclesia super Episcopos constitutur & omnis actus Ecclesia per eosdem Propositiones gubernetur. Cum hoc itaq; Divina lege fundatum sit. Ergo. Quia Dominus dicit instituit in the Gospel the honour of a Bishop. Hence comes the ordination of Bishops, and the Church is built upon them, and every action of the Church is to be governed by them, and this is founded upon a Divine law. Meminisse autem Diaconi debent quoniam Apostoles, i. e. Episcopos, & prapostros Dominus elegit. Our Lord hath chasen Apostles, that is, Bishops and Church-governours. And a little after. Quod si nos aliquid audere contra Deum possumus qui Episcopo paravit, possunt & contra nos audere Diaconi, a quibus sumus. We must not attempt any thing against God who hath instituted Bishops. The same Father in his Epistle to *Magnus* disputes against *Novatianus* his being a Bishop. *Novatianus in Ecclesia non est, nec Episcopus computari potest, qui Evangelicis* &*

& Apostolica traditione contempta, nemini succedens
 à seipso ordinatus est. If there was both an Evange-
 licall, and an Apostolick tradition, for the succes-
 sive ordination of Bishops, by other Bishops, (as
 S. Cyprian affirms there is, by laying Novatians
 contemned it,) then certainly the same Evangelicall
 power did institute that calling; for the manner of
 whose election, it took such particular order.

S. Ignatius long before him, speaking concerning
 his absent friend Sasion the Deacon, *Εἰς τὸν ἐκκλησίαν* *Epist. ad Ma-*
gnec.
 ἡμεῖς καὶ οἱ ἄλλοι ἐκ τῆς ἐκκλησίας σου, καὶ οἱ
 ἱερεῖς σου. He wishes for the good mans company,
 because by the grace of God, and according to the law
 of Iesus Christ, he was obedient to the Bishop and his
 Clergy. And a little after, *ὡς καὶ ἐν τῇ ἐκκλησίᾳ σου*
ἀκούω τῆς ἐκκλησίας σου, καὶ τῶν ἱερέων σου ἀκούω. It is home e-
 nough. Ye ought to obey your Bishop, and to contra-
 dict him in nothing. It is a fearfull thing to con-
 tradict him: For whosoever does so, does not mock a
 visible man, but the invisible, undecieveable God.
 For this consumely relates not to man but to God. So
 S. Ignatius, which could not be true, were it a hu-
 mane constitution and no Divine ordinance. But
 morefull are those words of his in his Epistle to the
 Ephesians, *ὡς καὶ ἐν τῇ ἐκκλησίᾳ σου* *ἀκούω τῆς ἐκκλησίας*
καὶ τῶν ἱερέων σου. He thus obeys
 the Bishop and Clergy, as Christ, who did consti-

ture and ordaine them. This is plain and dogmaticall, I would be loath to have two men so famous, so Ancient, and so resolute, speake halfe so much against us.

Quæst. Vet. &
N. Testam.
qu. 97.

But it is a generall resolve, and no private opinion. For S. Austin is confident in the case with a *Nemo ignorat Episcopos Salvatorem Ecclesiæ instituisse. Ipse enim priusquam in cælos ascenderet, imponens manum Apostolis, ordinavit eos Episcopos.* No man is so ignorant but he knowes that our blessed Saviour appointed Bishops over Churches, for before his ascension into Heaven, he ordained the Apostles to be Bishops. But long before him,

Euclib. lib. 4.
c. 22.

Hegeſippus going to Rome, and by the way calling in at Corinth, and divers other Churches, discoursed with their severall Bishops, and found them Catholick and Holy; and then staid at Rome three successions of Bishops, *Anicetus, Soter, and Eleutherius. Sed in omnibus istis ordinationibus, vel in cæteris quas per reliquas urbes videram ita omnia habebantur, sicut lex antiquitus tradidit, & Prophetæ indicaverunt, ET DOMINUS STATUIT.* All things in these ordinations or successions were as our Lord had appointed. All things, therefore both of doctrine and discipline, and therefore the ordinations themselves too. Further yet, and it is worth observing, there was never any Bishop of Rome from S. Peter to S. Sylvester, that ever writ decretall Epistle now extant and transmitted to us, but either professedly or accidentally he said or intimated, *that the order of Bishops did come from God.*

S. Ire-

S. Irenæus speaking of Bishops successors to the ^{Lib. 4. c. 43.} Apostles, saith that with their order of Bishoprick, they have received *charisma veritatis certum*, a true, and certaine or indelible character, *secundum placitum Patris*, according to the will of God the Father. And this also is the doctrine of S. Ambrose, ^{In 1. Corin. 12.} *Ideo quamquam melior Apostolus aliquando tamen eget Prophetis, & quia ab uno Deo Patre sunt omnia, singulos Episcopos singulis Ecclesiis præesse decrevit.* God from whom all good things doe come, did decree that every Church should be governed by a Bishop. And againe, ^{De dignit. Sac. ceræ cap. 2.} *Honor igitur, Fratres, & sublimitas Episcopalis, nullis poterit comparationibus adequari; Si Regum fulgori compares &c:* and a little after, *Quid jam de plebeiâ dixerim multitudine, cui non solum præferri à Domino meruit, sed ut eam quoq; jure tueatur patrio, præceptis imperatum est Evangelicis.* The honour and sublimity of the Bishop is an incomparable prebeminence and is by God set over the people, and it is commanded by the precept of the holy Gospell that he should guide them by a Fathers right. And in the close of his discourse, *Sic certè à Domino ad B. Petrum dicitur, Petre amas me? repetitum est à Dominoter-tio, Pasce oves meas. Quas oves, & quem gregem non solum tunc B. suscepit Petrus, sed & cum illo nos suscepimus omnes.* Our blessed Lord committed his sheep to S. Peter to be fed, and in him we (who have Pastorall or Episcopall authority) have received the same authority and commission. Thus also divers of the Fathers speaking of the ordination of S. Timothy to be Bishop, and of S. Paul's intimation, that

Homil. 4.
Græc. 5. lat.
in 1. Tim. 1.
cap.
In 1. Tit.

Ats 20.

† Hom. 32. in
Iohan.

* Jan. 6.

a C. 25.
b Othuum
Can. 7.
c Epist. 2.

it was by Prophecy, affirme it to be done by order of the Holy Ghost. *ἡ ἐκ τοῦ ἁγίου πνεύματος;* and *πνευματικῶς* *ἀγίου*, saith *S. Chrysostome*, he was ordained by Prophecy, that is by the Holy Ghost. *ὁ δὲ οὐ βεβαίωται· ὡς ἀνθρώπων* *ἡγεμονίας* *ἔσται*, Thou wert not made Bishop by humane constitution. *πνευματικῶς* *οὐκ ἐστίν*, so *Occumenius*. By Divine revelation, saith *Theodore*. By the command of the Holy Ghost, so *Theophylact*; and indeed so *S. Paul*, to the assembly of Elders and Bishops met at *Miletus*, *Spiritus S. posuit vos Episcopos*, the Holy Ghost hath made you Bishops: & to be sure *S. Timothy* was amongst them, and he was a Bishop, and so were diverse others there present; therefore the order it selfe is a ray streaming from the Divine beauty, since a single person was made Bishop by revelation. I might multiply authorities in this particular, which are very frequent and confident for the Divine institution of Episcopacy, in *† Origen*, in the Councell of *Carthage* recorded by *S. Cyprian*, in the collection of the * *Oriental* Canons by *Martinus Bracarenfis*; in the Councells of * *Aquisgrane*, and *† Toledo*, and many more. The summe is that which was taught by * *S. Sixtus*, *Apostolorum dispositione, ordinante Domino Episcopi primitus sunt constituti*. The Lord did at first ordaine, and the Apostles did so order it, and so Bishops at first had their Originall constitution.

These and all the former who affirme Bishops to be successors of the Apostles, & by consequence to have the same institution, drive all to the same issue, and are sufficient to make faith, that it was the doctrine

doctrine Primitive, and Catholick that Episcopacy is a divine institution, which *Christ Planted* in the first founding of Christendome, which the Holy Ghost *Watered* in his first descent on Pentecost, and to which we are confident that *God will give an increase* by a never failing succession, unlesse where God removes the Candlestick, or which is all one, takes away the starre, the Angell of light from it, that it may be envelop'd in darknesse, *usq; ad consummationem seculi & aperturam tenebrarum*. The conclusion of all, I subjoyne in the words of Venerable Bede before quoted, *sunt ergo jure Divino Episcopi à Presbyteris pralatione distincti*. Lib. 3. in La- cam. c. 15. Bishops are distinct from Presbyters, and Superiour to them by the law of God.



H second Basis of Episcopacy is *Apostolicall tradition*. We have seen what Christ did, now wee shall see what was done by his Apostles. And since they knew their Masters mind so well, wee can never better confide in any argument

Lib. 3. cap. 5.

to prove *Divine institution* of a derivative authority then the practise Apostolicall. *Apostoli enim Discipuli veritatis existentes, extra omne mendacium sunt, non enim communicat mendacium veritati, sicut non communicant tenebra luci, sed presentia alterius excludit alterum.* saith S. Irenaus.

¶ 13.
In pursu-
ance of the
Divine in-
stitution,
the Apo-
stles did or-
daine Bi-
shops in fe-
verall
Churches.

First, then, the Apostles did presently after the Ascension fixe an Apostle or a Bishop in the chayre of *Ierusalem*. For they knew that *Ierusalem* was shortly to be destroyed, they themselves foretold of miseryes and desolations to insue, (*Petrus & Paulus predicunt cladem Hierosolymitanam*, saith

Lactan-

Lactantius l. 4. in st.) famines and warres, and not a stone left upon another was the fate of that Rebellious City by Christs owne prediction, which themselves recorded in Scripture. And to say they understood not what they writ, is to make them *Enthusiasts*, and neither good Doctors nor wise seers. But it is *manifest* that the holy Spirit which was promised to lead them into all truth would instruct them in so concerning an issue of publike affaires, as was so Great desolation, and therefore they began betimes to establish that Church, and to fixe it upon it's perpetuall base. 2^{ly} The Church of *Ierusalem* was to be the president and platforme for other Churches. [*The word of God went forth into all the world, beginning first at Ierusalem*], and therefore also it was more necessary a Bishop should be there plac'd betimes, that other Churches might see their government from whence they receiv'd their doctrine, that they might see from what starres their continuall fluxe of light must streame. 3^{ly} The Apostles were actually dispers'd by persecution, and this to be sure they look'd for, and therefore (so implying the necessity of a Bishop to governe in their absence or decession any wayes) they ordain'd *S. James* the first Bishop of *Ierusalem*; there he fixt *As S. James* his chayre, there he liv'd Bishop for 30 yeares, and at Hierusalem finish'd his course with glorious Martyrdome. If this be prov'd we are in a fayre way for practise Apostolicall.

First, let us see all that is said of *S. James* in Scripture, that may concerne this affayre. *Acts. 15.* We

find *S. James* in the *Synod at Ierusalem*, not disputing, but giving finall determination to that Great Question about *Circumcision*. [*And when there had beene much disputing, Peter rose up and said &c:*] He first drave the question to an issue, and told them what he beleiv'd concerning it, with a *wise and cautious* ~~wise and cautious~~ *wise and cautious*, we trust it will goe as well with us without circumcisi- on, as with our Forefathers who us'd it. But *S. James* when he had summ'd up what had beene said by *S. Peter*, gave sentence and finall determination. *Διὰ τούτων. wherefore I judge or give sentence.* So he. The Acts of Councell which the Brethren or Presbyters did use were *deliberative, they disputed, v. 7.* *S. Peter's* act was *declarative*, but *S. James* his was *decisive*, which proves him clearely (if by reasonableness of the thing and the successive practise of Christendome in imitation of this first Councell Apostolicall we may take our estimate) that *S. James* was the President of this Synod, which considering that he was none of the twelve (as I proved formerly) is unimaginable, were it not for the advantage of the place, it being held in *Ierusalem*, where he was *Hierosolymorum Episcopus* (as *S. Clement* call's him) especially in the presence of *S. Peter*, who was *primus Apostolus*, and decked with many personall priviledges and prerogatives.

* Adde to this, that although the whole Councell did consent to the sending of the Decretall Epistle, and to send *Judas* and *Silas*, yet because they were of the Presbytery, and Colledge of *Ierusalem*, *S. James* his Clergy, they are said, as by way of appropriation

propriation to come from *S. Iames*. *Gal. 2. v. 12.*
 Upon which place *S. Austin* saith thus, *Cum vidisset quosdam venisse à Iacobo, i. e. à Iudea, nam Ecclesia Hierosolymitana Iacobus praeuit.* To this purpose that of *Ignatius* is very pertinent calling *S. Stephen* the Deacon of *S. Iames*, and in his Epistle to *Hero*, saying that he did Minister to *S. Iames* and the Presbyters of *Ierusalem*, which if we expound according to the knowne discipline of the Church in *Ignatius* time (who was *Suppar Apostolorum*, only not a contemporary Bishop) here is plainly the eminency of an Episcopall chayre, and *Ierusalem* the seat of *S. Iames*, and the Clergy his owne, of a Colledge of which he was the *praepositus Ordinarius*, he was their Ordinary. *Epist. ad Trall.*

* The second evidence of Scripture is [*Acts. 21.* *And when we were come to Ierusalem the Brethren received us gladly, and the day following Paul went in with us unto Iames, and all the Elders were present.*] Why unto *Iames*? Why not rather into the Presbytery, or Colledge of Elders, if *Iames* did not *eminere*, were not the *ἐπίσκοπος*, the *Praepositus* or Bishop of them all?

Now that these conjectures are not vayne and impertinent, see it testified by Antiquity, to which in matter of fact, and Church-story, he that will not give faith upon concurrent testimonies, and contradicted by Antiquity is a mad man, and may as well disbelieve every thing that he hath not seene himselte, and can no way prove that himselte was Christned, and to be sure, after 1600 yeares there is

no possibility to disprove a matter of fact that was never question'd or doubted of before, and therefore can never obayne the faith of any man to his contradictory, it being impossible to prove it.

lib. 2. hist.
cap. 1.

Eusebius reports out of *S. Clement*. Πέτρον καὶ Πάυλον καὶ Ἰάκωβον καὶ Ἰωάννην μετὰ τὸ ἀνάλυσιν τοῦ σωτήρος αὐτοῦ ὑπὸ τοῦ Κυρίου συνετίμησαντες, μὴ ἐπιδικάζοντες ἑαυτοὺς, ἀλλ' Ἰάκωβον καὶ Σίμων, ἐπίσκοποι Ἱερουσαλὴμ ἐγένοντο. *S. Peter and S. John* although they were honoured of our Lord, yet they would not themselves be, but made *Iames* surnamed *the Just*, Bishop of *Jerusalem*; And the reason is that which is given by *Hegesippus* in *Eusebius* for his successor *Simeon Cleopha*, for when *S. Iames* was crown'd with Martyrdome, and immediately the City destroyed, *Traditur Apostolos qui supererant in commune consilium habuisse quem oportere dignum SUCCESSIONE IACOBI judicari*. It was concluded for *Simeon*, because he was the Kinsman of our Lord as *S. Iames* also his Predecessor. The same concerning *S. Iames* is also repeated by *Eusebius*. *Iudaïergo cūm Paulus provocasset ad Caesarem In Iacobum fratrem Domini CUI AB APOSTOLIS SEDES HIEROSOLYMITANA DELATA FUIT, omnem suam malevolentiam convertunt.*

lib. 2. c. 22.

lib. 7. c. 46.
et lib. 8. cap.
ult.

In the Apostolicall constitutions under the name of *S. Clement* the Apostles are brought in speaking thus. *De ordinatis autem à nobis Episcopis in vitâ nostrâ, significamus vobis quòd hi sunt; Hierosolymis ordinatus est Iacobus Frater Domini. S. Iames the Brother of our Lord was ordayned Bishop of Jerusalem by us [Apostles.]* The same is witnessed by *Anacletus*.

cletus. Porro & Hierosolymitarum primus Episcopus ^{Epist. 2.}
B. Iacobus qui Iustus dicebatur, & secundum carnem
Domini nuncupatus est frater, à Petro, Iacobo, & Io-
hanne Apostolis est ordinatus. And the same thing in
 termes is repeated by *Anicetus*, with a *Scimus enim* ^{Epist. decret.}
Beatissimum Iacobum &c: Iust as *Anacletus* before. ^{Unic:}
S. Iames was Bishop of *Ierusalem*, and *Peter, Iames,*
 and *Iohn* were his Ordayners.

But let us see the testimony of one of *S. Iames* his
 Successors in the same Chayre, whocertainly was
 the best witnesse of his owne Church Records. *S.*
Cyrril of Ierusalem is the man. *Nam de his non mihi*
solum, sed etiam Apostolis, & IACOBO HUIVS EC- ^{Catech. 4.}
CLESIAE OLIM EPISCOPO cura fuit, speaking of the
 question of circumcision, and things sacrificed to
 Idols, and againe, he calls *S. Iames*, *primum hujus pa-* ^{Catech. 16.}
rochie Episcopum, the first Bishop of this Diocese.

S. Austin also attests this story. *Cathedra tibi quid* ^{lib: 2. cont. lit:}
fecit Ecclesia Romana, in qua Petrus sedit, & in qua ^{Petit. c. 51. &}
hodie Anastasius sedet? Vel Ecclesia Hierosolymitana ^{lib: 2. cont:}
IN QUA IACOBUS SEDIT, & in qua hodie Iohannes ^{Crescon. c. 37:}
sedet? I must not omitt the testimony of *S. Ierome*, ^{lib: de Script.}
 for it will be of great use in the sequel, *Iacobus* ^{Eccles: in}
 (saith he) *post passionem Domini statim ab Apostolis* ^{Iacobo.}
Hierosolymorum Episcopus ordinatus, and the same
 also he repeats out of *Hegesippus*. * There are ma- ^{a homil: 38.}
 ny more testimonies to this purpose, as of *S. Chry-* ^{in 1. Cor. 15.}
ostome, ^b *Epiphanius*, *S. Ambrose*, the Councell ^{c 33. hom:}
 of ^d *Constantinople* in *Trullo*. But *Gregorius Turo-* ^{in 15. Act:}
nenfis rises a little higher, *Iacobus Frater Domini* ^{b heres. 66.}
vocitatus, ab ipso Domino nostro Iesu Christo Episco- ^{c in 1. Ga-}
pus ^{d cap 33.}

homil. 3. in
Act.

hæres. 78.

pus dicitur ordinatus. S. James the Brother of our Lord is said to have beene ordain'd Bishop by our Lord Iesus Christ himselfe. If by [Ordinatus] he meanes [designatus] he agrees with S. Chrysostome: But either of them both will serve the turne for the present. But either in one sense or the other it is true, and attested also by Epiphanius, & primus hic accepit Cathedram Episcopatus, cui concedidit Dominus thronum suum in terrâ primò. S. James had first the Episcopall chayre, for our Lord first intrusted his earthly throne to him. And thus we are incircled with a cloud of witnessses, to all which if we adde what I before observed, that S. James is in Scripture called an Apostle, and yet he was none of the twelve, and that in the sense of Scripture and the Catholike Church, a Bishop and an Apostle is all one, it followes from the premises, (and of them already there is faith enough made) that S. James was by Christs owne designation, and ordination Apostolicall made Bishop of the Church of Ierusalem, that is, had power Apostolicall concredited to him which Presbyters had not, and this Apostolate was limited and fixed, as his Successors since have beene.

S. Simeon
to be his
successor,

lib. 3. hist.
cap. 11.

But that this also was not a temporary businesse, and to expire with the persons of S. James and the first Apostles, but a regiment of ordinary and successive duty in the Church, it appeares by the ordination of S. Simeon the sonne of Cleophas to be his Successor. It is witnessed by Eusebius, *Post martyrium Iacobi.... traditur Apostolos &c. habuisse in commune Concilium quem oporteret dignum successionem Iacobi*

Iacobi judicari; omnesq; uno consilio, atq; uno consensu *Simeonem Cleopha filium* decrevisse ut *Episcopatus* sedem susciperes. The same also he transcribes out of *Hegeſippus*, *Posteaquam Iacobus Martyr effectus est* lib 4. cap. 22.
electione divina *Simeon Cleopha filius Episcopus* ordinatur, electus ab omnibus pro eo quod esset consobrinus Domini. S. *Simeon* was ordayn'd Bishop by a Divine election; And *Epiphanius* in the Catalogue of the Bishops of *Ierusalem*, reckons first *Iames*, and next *Simeon*, qui sub *Traiano* crucifixus est. baref. 66.

THE next Bishop we find ordayn'd by the Apostles was *Timothy* at *Ephesus*. That he was ordayn'd by an Apostle appears in Scripture. For S. *Paul* impos'd hands on him, that's certayne, *Excita Gratiam qua in te est per impositionem manuum mearum*, by the laying on of MY HANDS. That he was there a Bishop is also apparent, from the power and offices concredited to him. 1. He was to be * resident at *Ephesus*. And although for the publike necessities of the Church, and for assistance to S. *Paul* he might be called sometimes from his Charge, yet there he liv'd and dyed as the Church story writes, there was his ordinary residence, and his avocations were but temporary and occasionall, and when it was, his Cure was supplied by *Tychicus*, whom S. *Paul* sent to *Ephesus* as his Vicar, as I shall shew hereafter.

2. S. *Paul* in his epistles to him, gave directions to him for *Episcopall* deportment as is plaine. A Bishop must be blamelesse, the husband of one wife, &c. 1. Tim. 3.

1. Tim. 5. 1.

3. S. Paul concredits jurisdiction to S. Timothy. Over the people; *παραγγελλας ταῦτα ἡς δαδουσα.* *παραγγελλων* is of as great extent in S. Timothies commission as *διδασκων.* *Commanding as teaching.* Over Presbyters; but yet so as to make difference between them and the Neotericks in Christianity, *the one as Fathers, the other as Brethren.* *ἐπιπληξαι* is denied to be used towards either of them. *ἐπιπληξαι*, *ἐπιπληξας* saith Suidas, a dishonourable upbraiding or objurgation. Nay it is more; *ἐπιπληξω* is *castigo*, *plagam infero*, saith Budaus: so that, *that kind of Rebuking the Bishop is forbidden to use, either toward Priest or Deacon, Clergy or Laity, Old or Young.* [*for a Bishop must be no striker.*] but *παραγγελλαι*, that's given him in commission both to old and young, Presbyters and Catechumens, that is, *Require them; postula, provoca.* *παρακαλῶσαι εἰς συμμαχίαν.* Synesius. *To be provoked to a Duel, to be challenged.* and *ἐξαγγελοῦμαι εἰς προσέχων.* Chrysostome. *Ad precandum vos provocho.* *ἐξαγγελοῖς μὲ εἰς δάκρυα.* Eurip. *Thou makest me, or compellest me to shed teares.* *Suaviter omnia.* That's the way S. Paul takes. *Meekely;* but yet so as to doe his office, to keep all in their severall duties, and that is by a *παραγγελλας ταῦτα*, *command these things*, for so he lummes up the Bishops duty towards Presbyters, Neophytes, and Widdowes. *Give all these things in charge.* Command all to doe their duty. Command, but not *objurgate.* *Et quid negotii esset Episcopo ut Presbyterum non objurgaret si super Presbyterum non haberet potestatem.* So Epiphanius urges this argument to advantage. For indeed,

1. Tim. 5. 7.

h. 7. 5.

deed it had been to little purpose for S. Paul to have given order to *Timothy*, how he should exercise his jurisdiction over Presbyters and people, if he had had no jurisdiction and coercitive authority at all. Nay, and howsoever S. Paul forbids to *Timothy* to use ἐπίταλῆς, which is ἐπιτήρησις, yet S. Paul in his second Epistle bids him use it, intimating, upon great occasion. ἐλεγξον, ἐπιτήρησον, διατάσσον. To be sure παραλαβὴς, if it be but an *urging*, or an *exhortation*, is not all, for S. Paul gives him *coercitive* jurisdiction, as well as *directive*. Over Widdowes. νεώτερας ἡγήεας διατί. *Reject the younger Widdowes*, viz. à collegio viduarum, ab eleemosynis Ecclesia. Over Presbyters. for he commands him to have sufficient probate in the accusation of Presbyters, of which if he was not to take cognisance, it was to no purpose to number witnesses. κατὰ πρεσβυτέρου κατὰ ἐκείνου καὶ πρεσβύτου. *Receive not a public accusation [in foro externo] against a Priest, Non vocabis in jus nisi in testimonio duorum, &c.* to wit, in causes criminall. That is sufficient intimation of the Bishops power TO TAKE COGNISANCE in causes criminall; then for his *punishing* in such causes, it followes in the next words, τὰς αἰμαρτόνοους ἐνόησον πάντων ἐλεγχέ. *Reprehend them publikely*, that is, disgrace them. For ἐλεγχέ is ἐπορεύσεις, *indcorus*. Ἀρχαῖοι ἰδμεν, ἐλεγχέες, ἐν σάδιδι. *Homer Iliad. γ.* So that ἐνόησον πάντων ἐλεγχέ in S. Paul, is to call them to publick account; that's one part of the jurisdiction. ἐλεγχον τέταλας, is to examine. *Plato Epist. διδῆναι ἐλεγχον* βίης, to give an account of one's life. *idem in Apolog.* And

then also it implies punishment upon conviction,

Ἄγριον, τῷ δὲ οὐ ἄραξ, ἐδίδουσι Ἀχαιοί

Πᾶσι ἑλόντες δίδουσι μέγιστον ἔσθιον. *Hom. E. Iliad.*

But the words in S. Paul will cleare this businesse.

Let them that sinne be publikly sham'd, ἵνα καὶ λοιποὶ φόβου ἔχουσιν, that the rest may feare; A punishment most certainly, something that is ἐν φόβῳ καὶ φοβερῶν, Malum in genere pœna. What else should they feare? to sinne? Most true. But why upon this reprehension, if not for feare of being punished?

Add to all this, that here is in this chapter the plaine giving of a jurisdiction, an erection of a judicatory, and is all the way, direction for his proceeding in causes criminall, appears most evidently, *v. 21. I charge thee before God and the Lord Iesus Christ and the elect Angels, that thou observe these things, κατὰ συνεισηκούσας, without prejudging the cause of any mā before it comes in open contestation under publick test of witnesses, μηδὲν ποιῶν καὶ προσηλασμένον, doing nothing for favour or partiality. Nothing in the world is plainer for the erection of a Consistory then these mandates of S. Paul.*

Lastly, to make up his Episcopall function compleat S. Paul gives him also direction concerning giving of orders. [*Lay hands suddenly on no man.*] *subtestatione ergo ea qua ad ordinationem Ecclesiæ mandat custodiri Ne facile aliquis accipiat Ecclesiasticam dignitatem peccat enim si non probat & sic ordinet. Meliore enim ceteris debet probari qui ordinandus est. Hac Episcopus custodiens, castum se exhibebit religioni, cujus rei in futuro primum consequetur.*

So

So S. *Ambrose* upon the place, who is so farre from exempting Presbyters from being submitted to the Bishops consistory, that he does appropriate all his former cautions concerning the judicature, and coercitive jurisdiction to causes of the Clergy.

Add to this evidence of Scripture the testimony of Catholike and unquestion'd Antiquity affirming S. *Timothy* to have beene ordain'd Bishop of *Ephesus* by S. *Paul*. *Eusebius* speaking of the successions to S. *Paul*, *sed & Lucas* (saith he) *in actibus Apostolorum plurimos ejus socios memorat, sicut Timothei & Titi, quorum alter in Ephesi Episcopus ... ab eo ordinatus praeficitur*. S. *Ambrose* affirms that S. *Paul* having ordained him Bishop writes his first Epistle to him to instruct him in his Episcopall office. *Hunc igitur jam creatum Episcopum instruit per Epistolam quomodo deberet Ecclesiam ordinare*. And that this Epistle was written to instruct S. *Timothy* for his owne person, and all Bishops in him for their deportment in the office of a Bishop is the united, concurrent testimony of S. ^a *Vincentius*, ^b *Tertullian*, ^a *Contr. heres.* S. ^c *Chrysostome*, S. ^d *Ambrose*, ^e *Oecumenius*, ^f *Epiphanius*, ^g *Primasius*, and S. ^h *Gregory*. As for *Epiphanius* in the place now quoted he uses it as an argument against the madnesse and stupidity of *Aërius* contending a Bishop and a Presbyter to be all one; *docet Divinus Apostoli sermo quis sit Episcopus & quis Presbyter quum dicit ad Timotheum qui erat Episcopus, Presbyterum ne objurges, &c.* I shall transcribe no more testimonies for this particular but that of the generall Councell of *Chalcedon* in the

Lib. 3. c. 4.

Praefat. in 1. Tim.

^a *Contr. heres.*

^b *contr. Marcion. l. 5.*

^c *hom. 10 in*

^d *1. Timoth.*

^e *in 6. cap. in*

^f *1. Tim.*

^g *in 1. Tim.*

^h *in 1. Tim.*

ⁱ *in 6. cap. in*

^j *in 1. Tim.*

^k *in 1. Tim.*

^l *in 1. Tim.*

^m *in 1. Tim.*

ⁿ *in 1. Tim.*

^o *in 1. Tim.*

the case of *Bassianus* and *Stephanus*; *Leontius* the Bishop of *Magnesia* spake it in full Councell, ἀπὸ τῆ αἰῶν Τιμοθέου μέχρι νῦν εἶπον ἐν τῇ ἐπίσκοποις ἐφέστη, πάντες ἐν ἐφῆσον ἔχοντες τοὺς θρόνους. From *S. Timothy* untill now there have beene 27 Bishops or dayned in *Ephesus*. Who desires a multitude of testimonies (though enough already have deposed in the cause, beside the evidence of Scripture) may to these adde that saying of *S. Chrysostome*, that to *Timothy* was committed ἱδρος ἐκκλησιῶν τῆ τοῦ Ἀσίας; of *Theodoret*, calling him *Episcopum Asianorum*; the subscription to the first Epistle to *Timothy*, (which if it were not writ by *S. Paul*, yet at least, will prove a primitive record, and very Ancient,) the fragment of the Martyrdome of *S. Timothy* in *Photius*, ⁱ *S. Ierome*, ^k *Theophylact*, ^l *Isidore*, and ^m *Nicephorus*.

In Titum.
^o *1. Philip.*
In 1. Tim. 3.

Biblioth. Photij. n. 254.
ⁱ *De script. Eccles.*
^k *In prefat. in 1. Timoth.*
^l *De vitâ & morte SS 87, & 88.*
^m *Lib. 2. c. 34.*
ⁿ *2. Tim. 4. 5.*

And now all is well if after all this *Timothy* doe not prove an *Evangelist*, for this one objection will be sufficient to catch at to support a drowning cause, and though neither pertinent nor true, yet shall be laid in the ballance against all the evidence of Scripture and Catholick antiquity. But [*doe the work of an Evangelist*] (saith *S. Paul*) therefore it is cleare *S. Timothy* was no Bishop. No; was not? That's hard. But let us try however.

I. τὴν διακονίαν σου πληροῦν, those are the next words, *fulfill thy Deaconship*. And therefore he was no Bishop. As well this as the other, for if *Deaconship* doe not exclude *Episcopacy*, why shall his being an *Evangelist* exclude it? Or why may not his being a *Deacon* exclude his being an *Evangelist*, as well

well as his being an *Evangelist*, exclude his being a *Bishop*? Whether is higher, a *Bishoprick*, or the office of an *Evangelist*? If a *Bishops* office be higher, and therefore cannot consist with an *Evangelist*, then a *Bishop* cannot be a *Priest*, and a *Priest* cannot be a *Deacon*, and an *Evangelist* can be neither, for that also is thought to be higher then them both. But if the office of an *Evangelist* be higher, then as long as they are not disparate, much lesse destructive of each other, they may have leave to consist in subordination. For as for the pretence that an *Evangelist* is an office of a *moveable employment*, and a *Bishoprick* of *fixt residence*, that will be considered by and by.

2. All the former discourse is upon supposition, that the word *διακονία*, implies the office of a *Deacon*, and so it may as well as *S. Pauls* other phrase implies *S. Timothy* to be an *Evangelist*. For if we marke it well it is ἔργον ποιῆσαι Ἐυαγγελιστῆ, doe the worke, not the office of an *Evangelist*. And what's that? We may see it in the verses immediatly going before, κήρυξον ἃ ληγον ἐν αἰσθηθε διακονῶντες, ἡ χαίρωντες, ἡ λαλῶντες, ἐπιτίμησον, παρεκάλεισον ὡς παῖδά μακαροδυνάμει καὶ διδαχῇ. And if this be the work of an *Evangelist* which *S. Paul* would have *Timothy* performe, viz. to preach, to be instant in season, and out of season, to reprove, to rebuke, to exhort, there is no harme done, a *Bishop* may, nay he must doe all this.

3. Consider we what an *Evangelist* is, and thence take our estimate for the present. 1. He that writes the story of the Gospel is an *Evangelist*, so

the Greek Scholiast calls him. And in this sense indeed *S. Timothy* was not an Evangelist, but yet if he had, he might have been a Bishop, because *S. Mark* was an Evangelist to be sure, and perhaps as sure that he was a Bishop, sure enough; for they are both delivered to us by the Catholick testimony of the Primitive Church, as we shall see hereafter, so farre as concernes our Question. But then again, an Apostle might be an Evangelist, *S. Matthew* was, and *S. John* was, and the Apostolicall dignity is as much inconsistent with the office of an Evangelist, as Episcopall preheminance, for I have proved these two names *Apostle* and *Bishop* to signify all one thing. 2. *S. Ambrose* gives another exposition of [*Evangelists*.] *Evangelista Diaconi sunt sicut fuit Philippus. S. Philip* was one of the eleven, commonly called *Deacons*, and he was also a *Presbyter*, and yet an *Evangelist*, and yet a *Presbyter* in it's proportion is an office of as necessary residence as a Bishop, or else why are *Presbyters* cry'd out against so bitterly in all cases, for *non-residence*, and yet nothing hinders, but that *S. Timothy*, as well as *S. Philip*, might have been a *Presbyter* and an *Evangelist* together, and then why not a Bishop too, for why should a *Deaconship*, or a *Presbyterate* consist with the office of an *Evangelist*, more then a *Bishoprick*? 3. Another acceptance of [*Evangelist*] is also in *Eusebius*. *Sed & alii plurimi per idem tempus Apostolorum Discipuli superstites edant, ... Nonnulli ex his ardentiores Divina Philosophia, ut animas suas verba Dei consecrabant. ... ut si quibus forte*

In 4. Ephef.

Lib. 3. hist.
cap. 37.

foris provincie nomen fidei esset incognitum pradicarent, primaq; apud eos Evangelii fundamenta collocantes Evangelistarum fungebantur officio. They that planted the Gospell first in any Country, they were Evangelists. S. *Timothy* might be such a one, and yet be a Bishop afterwards. And so were some of this sort of Evangelists. For so *Eusebius*, *Primaq; apud eos fundamenta Evangelii collocantes, atq; ELECTIS QUIBUS QUE EX IPSIS officium regenda Ecclesia quam fundaverant committentes, ipsi rursus ad alias gentes properabant.* So that they first converted the Nation, and then govern'd the Church, first they were Evangelists and afterwards Bishops; and so was *Austin* the Monke that converted England in the time of S. *Gregory* and *Eshelbert*, he was first our Evangelist, and afterwards Bishop of *Dover*. Nay why may they not in this sense be both Evangelists and Bishops at the same time, inasmuch as many Bishops have first planted Christianity in divers Countries, as S. *Chrysostome* in *Scythia*, S. *Trophimus*, S. *Denis*, S. *Marke*, and many more. By the way only, according to all these acceptations of the word [*Evangelist*] this office does not imply a perpetuall motion. Evangelists many of them did travell, but they were never the more Evangelists for that, but only their office was writing or preaching the Gospell, and thence they had their name.

*Lib. 10. tri-
part. hist. cap.
5. Theodoret.*

4. The office of an Evangelist was but temporary, and take it in either of the two senses of *Eusebius* or *Oecumenius*, which are the only true and

genuine, was to expire when Christianity was planted every where, and the office of Episcopacy, if it was at all was to be succeeded in, and therefore in no respect could these be inconsistent, at least, not alwaies. * And how *S. Paul* should intend that *Timothy* should keep those rules he gave him, [*to the comming of our Lord Iesus Christ,*] if the office for the execution of which he gave him the rules, was to expire long before, is not so easily imagined. For if *S. Paul* did direct him in a temporary and expiring office, then in no sense, neither in person, nor in succession could those rules of *S. Paul* be kept till Christs coming, to wit, to judgement. But if he instructed him in the perpetuall office of Episcopacy, then it is easy to understand that *S. Paul* gave that caution to *Timothy*, to intimate that those his directions were *not personall*, but for his successors in that charge, to which he had ordained him, *viz.* in the sacred order and office of Episcopacy.

5. Lastly, After all this stirre, there are some of the Fathers, that will by no means admit *S. Timothy* to have been an Evangelist. So *S. Chrysostome*, so *Theophylact*, so the Greek Scholiast, now though we have no need to make any use of it, yet if it be true, it makes all this discourse needlesse, we were safe enough without it, if it be false, then it selfe we see is needlesse, for the allegation of *S. Timothy's* being an Evangelist, is absolutely impertinent, though it had been true.

But

But now I proceed.

Titus was also made a Bishop by the Apostles. § 15.
S. Paul also was his ordainer. 1. *Reliqui te* S. Titus at
Crete. There *S. Paul* fixt his seat for him, at *Crete*. Crete,

2. His worke was τὰ λείποντα ἐκδορδύνας, *to set in order things that are wanting, viz.* to constitute rites and formes of publike Liturgy, to erect a Consistory for cognisance of causes criminall, to dedicate houses for prayer by publick destination for divine Service, and in a word, by his authority to establish such Discipline and Ritualls, as himselfe did judge to be most for edification and ornament of the Church of God. For he that was appointed by *S. Paul*, to rectify, and set things in order, was most certainly by him supposed to be the Iudge of all the obliquities which he was to rectify. 2. The next worke is Episcopall too, and it is the *ordaining Presbyters in every Citty*. Not Presbyters *collectively* in every Citty, but *distributively*, κατὰ πόλιν, Citty by Citty, that is Elders in severall Citties, one in one Citty, Many in many. For by these Elders are certainly meant Bishops. Of the identity of Names I shall afterwards give an account, but here it is plaine *S. Paul* expounds himselfe to meane Bishops.

1. In termes and expresse words. [*To ordaine Elders in every Citty; If any be the husband of one wife, &c. For a Bishop must be blamelesse.*] That is, the elders that you are to ordaine in severall Citties must be blamelesse, for else they must not be Bishops. 2. The word πρεσβυτέρους cannot hinder this

TITUS. I.

Advers: Iovinian.

exposition, for S. Peter calls himselfe *οικονομῆς*, and S. Iohn, *Presbyter electa Domina*, and *Presbyter dilectissimo Gajo*. Such Presbyters as these were Apostolicall, and that's as much as Episcopall to be sure. 3. S. Paul addes farther [*a Bishop must be blamelesse* AS THE STEWARD OF GOD. *Who then is that faithfull and wise Steward, whom his Lord shall make ruler?*] S. Pauls Bishop is Gods steward, and Gods steward is the ruler of his houshold, laies our blessed Saviour himselfe, and therefore not a meere Presbyter, amongst whom indeed there is a parity, but no superintendency of Gods making. 4. S. Paul does in the sequell still qualify his Elders or Bishops with more proprieties of rulers. *A Bishop must be no striker, not given to wine.* They are exactly the requisites which our blessed Saviour exacts in his Stewards or Rulers accounts. [*If the Steward of the house will drinke and be DRUNKE, and BEATE his fellow servants, then the Lord of that servant shall come and divide him his portion with unbelievers.*] The steward of the household, this Ruler, must not be *μαρτυρῶς*, nor *αχλὺς*, no more must a Bishop, he must not be *given to wine, no striker*; *Neg, enim pugilem describit sermo Apostolicum, sed Pontificem instituit quid facere non debeat.* saith S. Hierome: still then, these are the Rulers of the Church, which S. Titus was to ordaine, and therefore it is required should Rule well his own house, for how else shall hee take charge of the Church of God, implying that this his charge is to Rule the house of God. 5. The reason why

S. Paul

S. Paul appointed him to ordaine these Bishops in Citties, is in order to coercive jurisdiction, because [*many unruly and vaine talkers were crept in; vers. 10.*] and they were to be silenced *ut ait incompertum. Their mouths must be stopped.* Therefore they must be such Elders as had superiority of jurisdiction over these impertinent Preachers, which to a single Presbyter, either by Divine or Apostolicall institution no man will grant, and to a Colledge of Presbyters *S. Paul* does not intend it, for himselfe had given it singly to *S. Titus*. For I consider,

Titus alone had coercive jurisdiction before he ordain'd these Elders, be they Bishops, be they Presbyters. The Presbyters which were at *Crete* before his coming had not Episcopall power, or coercive jurisdiction, for why then was *Titus* sent? As for the Presbyters which *Titus* ordain'd, before his ordaining them, to be sure they had no power at all, they were not Presbyters. If they had a coercive jurisdiction afterwards, to wit, by their ordination, then *Titus* had it before in his owne person, (for they that were there before his coming had not, as I shewed) and therefore he must also have it still, for he could not loose it by ordaining others, or if he had it not before, how could he give it unto them whom he ordain'd? For *plus juris in alium transerre nemo potest, quam ipse habet.*

Howsoever it be then, to be sure, *Titus* had it in his owne person and then it followes Undenially, that either this coercive jurisdiction was not necessary for the Church, which would be either to

suppose

suppose men impeccable, or the Church to be exposed to all the inconveniences of Schisme and tumultuary factions without possibility of reliefe) or if it was necessary, then because it was in *Titus* not as a personall prerogative, but a power to be succeeded to; he might ordaine others, he had authority to doe it, with the same power he had himselfe, and therefore since he alone had this coërcion in his owne person, so should his Successors, and then because a single Presbyter, could not have it over his brethren by the confession of all sides, nor the Colledge of Presbyters which were there before his comming had it not, for why then was *Titus* sent with a new commission, nor thole which he was to ordaine if they were but meere Presbyters could not have it, no more then the Presbyteres that were there before his comming, it followes that those Elders which *S. Paul* sent *Titus* to ordaine being such as were to be constituted in opposition and power over the false Doctors and prating Preachers, and with authority to silence them, (as is evident in the first chapter of that Epistle) these Elders (I say) are verily, and indeed such as himselfe call's Bishops in the proper sense, and acceptation of the word.

6. The *Cretan* Presbyters who were there before *S. Titus* comming, had not power to ordaine others, that is, had not that power which *Titus* had. For *Titus* was sent thither for that purpose, therefore to supply the want of that power. And now, because to ordaine others was necessary for the conservation

servation and succession of the Church, that is, because new generations are necessary for the continuing the world, and meere Presbyters could not doe it, and yet this must be done, not onely by *Titus* himselfe, but after him, it followes undeniably that *S. Paul* sent *Titus* to ordaine men with the same power that himselfe had, that is with more then his first *Cretan* Presbyters, that is Bishops, and he meanes them in the proper sense.

7. That by *Elders in severall Cityes* he meanes Bishops is also plaine from the place where they were to be ordaind, *ἐν τοῖς πόλεσιν*, not *ἐν τοῖς χωρίοις*, or *ἐν τοῖς παλιχίοις*. In populous Cityes, not in village Townes, For no Bishops were ever suffered to be in village Townes, as is to be seene in the Councell of ^a *Sardis*, of ^b *Chalcedon*, and *S. Leo*, the Cityes there-

^a cap. 6.
^b can. 17.
^c *Epist. 87. ad Episc. Afric.*
fore doe at least highly intimate that the persons to be ordain'd were not meere Presbyters.

The issue of this discourse is, that since *Titus* was sent to *Crete* to ordaine Bishops, himselfe was a Bishop to be sure, at least. If he had ordain'd onely Presbyters, it would have prov'd that. But this inferres him to be a *Metropolitan*, forasmuch as he was Bishop of *Crete*, and yet had many suffragans in subordination to him, of his owne constitution, and yet of proper diocesses. However, if this discourse concludes nothing peculiar, it frees the place from popular prejudice and mistakes, upon the confusion of *Episcopus*, and *Presbyter*; and at least inferres his being a Bishop, if not a great deale more.

Yea; but did not S. *Titus* ordaine no *meere Presbyters*? yes most certainly. But, so he did *Deacons* too, and yet neither one nor the other are otherwise mentioned in this Epistle but by consequence and comprehension within the superior order. For he that ordaines a Bishop, first makes him a *Deacon*, (and then he obtaines ~~and~~ *βασις* a good degree) and then a *Presbyter*, and then a *Bishop*. So that these inferior orders are presuppos'd in the authorizing the Supream, and by giving direction for the qualifications of Bishops, he sufficiently instructs the inferior orders in their deportment, inasmuch as they are probations for advancement to the higher.

2. Adde to this, that he that ordaines Bishops in Cities sets there *ἐκκλησίαν γενεαίαν*, *ordinem generationum Patrum*, as *Epiphanius* calls Episcopacy, and therefore most certainly with intention, not that it should be *χειρ ἀνευ Μανυ Μερτνα*, but, to produce others, and therefore Presbyters and Deacons.

3. S. *Paul* made no expresse provision for villages, and yet most certainly did not intend to leave them destitute, and therefore he tooke order that such ordinations should be made in Cities which should be provisionary for Villages, and that is, of such men as had power to ordaine and power to send Presbyters to what part of their charge they pleased. For since Presbyters could not ordaine other Presbyters, as appears by S. *Paul's* sending *Titus* to doe it there, where, most certainly, many Presbyters before were actually resident, if Presbyters had gone to Villages they must

must have left the Cityes destitute, or if they staid in Cityes the Villages would have perished, and at last, when these men had dyed both one and the other, had beene made a prey to the wolfe, for there could be no sheapheard after the decay of the first generation.

But let us see further into S. Titus his commission and letters of orders, and institution. [*A man that is an heretick after the first and second admonition reject.*] Cognisance of hereticall pravity, and animadversion against the heretick himselfe is most plainly concrated to S. Titus. For first he is to admonish him, then to reject him upon his pertinacy, from the Catholike communion. *Cogere autem illos videtur, qui saepe corripit*, saith S. Ambrose, upon the establishing a coactive, or coërcitive jurisdiction over the Clergy and whole Diocesse.

But I need not specify any more particulars, for S. Paul committed to S. Titus *οὐρανὸν ἐκταλῶν*, all authority and power. The consequence is that which S. Ambrose prefixes to the Comentary on this Epistle. *Titum Apostolus consecravit Episcopum, & ideo commonet eum ut sit sollicitus in Ecclesiasticâ ordinatione. id est, ad quosdam qui simulatione quâdam agnosce ostentabant ut sublimem ordinem tenerent, simulq, & hereticos ex circumcisione corripiendos.*

And now after so faire preparatory of Scripture we may heare the testimonies of Antiquity witnessing that Titus was by S. Paul made Bishop of Crete. *Sed & Lucas* (saith Eusebius) *in actibus Apostolorum.... Timothei meminit & Titi quorum alter in E-*

ubi supra.

in 1. Tim. 3.

a de Script:

Eccles. in Tito.

b in Simopsi.

c de vita &

morte. SSanch.

d lib. 38. c. 10.

e apud Occu-
men. in prefat.

in Tit. & in

1. Timoth. 3.

f in pastor.

part. 2. c. 11.

g prefat: in

1. Tim. & in

2. Tim. 1.

h in 1. Tim.

1. & in 2.

Tim. 1. 6.

i in 1. Tit.

k lib. 2. c. 34.

l in Synopsi

Sacr. Script.

m ad Paulam

& Euslob.

n Comment.

ad Titum.

o ibidi:

*pheso Episcopus: alter ordinandus apud Cretam Eccle-
siis ab eo ordinatus præsicitur.* That is in which S.
Ambrose expresses something more plainly, *Titum
Apostolus consecravit Episcopum*, The Apostle conse-
crated *Titus* Bishop; and *Theodoret*, calling *Titus*, *Cre-
tensium Episcopum.* The Bishop of the Cretians. And
for this reason saith S. *Chrysost.* S. Paul did not write
to *Sylvanus*, or *Silas*, or *Clemens*, but to *Timothy* and
Titus ἡν τῶν ἐν ἑλλάδι ἐν ἰνδοκρονίῳ, because to
these he had already committed the government of
Churches. But a fuller testimony of S. *Titus* being
a Bishop who please may see in S. ^a *Hierome*, in ^b *Do-
rotheus*, in ^c *Isidore*, in ^d *Vincentius*, in ^e *Theodoret*, in
^f S. *Gregory*, in ^g *Primasius*, ^h *Sedulius*, ⁱ *Theophylact*
and ^k *Nicephorus*. To which if we add the subscrip-
tion of the Epistle asserted from all impertinent ob-
jections by the clearer testimony of S. ^l *Athanasius*,
S. ^m *Jerome*, the Syriack translation, ⁿ *Oecumenius*
and ^o *Theophylact*, no confident deniall can ever
break through, or scape conviction.

And now I know not what objection can fairely
be made here; for I hope S. *Titus* was no *Evanga-
list*, he is not called so in Scripture, and all Antiquity
calls him a Bishop, and the nature of his offices, the
eminence of his dignity, the superiority of jurisdic-
tion, the cognifance of causes criminall, and the
whole exigence of the Epistle proclaime him Bi-
shop. But suppose a while *Titus* had been an Evan-
gelist, I would faine know who succeeded him? Or
did all his office expire with his person? If so, then
who shall reject Hereticks when *Titus* is dead? Who
shall

shall silence factious Preachers? If not, then still who succeeded him? The Presbyters? How can that be? For if they had more power after his death then before, and govern'd the Churches which before they did not, then to be sure their government in common, is not an Apostolicall Ordinance, much lesse is it a Divine right, for it is postnate to the both. But if they had no more power after *Titus* then they had under him, how then could they succeed him? There was indeed a dereliction of the authority, but no succession. The succession therefore both in the *Metropolis* of *Crete*, and also in the other Cities was made by singular persons, not by a Colledge, for so we find in the *ἱστορία* recorded by *Eusebius* that in *Gnosus* of *Crete*, *Pinytus* was a most eminent Bishop, and that *Philip* was the Metropolitan at *Gortyna*. *Sed & Pinytus nobilissimus apud Cretam in Episcopatu fuit*, saith *Eusebius*. But of this, lib. 4. c. 21. enough.

§. 16.

MY next instance shall be of one that was an *E- S. Marke*
vangelist indeed, one that writ the Gospell, at *Alexan-*
 and he was a Bishop of *Alexandria*. In Scripture we *dria*,
 find nothing of him but that he was an Evangelist,
 and a Deacon, for he was Deacon to *S. Paul & Bar-*
nabas, when they went to the Gentiles, by ordina-
 nation and speciall designement made at *Antioch*;
συμπελαβόντες καὶ Ἰωάννην καὶ ἰππολύστου Μάρκον εἰς τὴν Ἰου- Acts. 12. 25
δαίαν ἀναγείναι. They had *John* to be their Minister; *Acts. 13.*
viz: John whole surname was *Marke*. * But we
 are not to expect all the ordinations made by the

M 3

Apostles

Apostles in their acts written by S. *Luke*, which end at S. *Paul's* first going to *Rome*; but many other things, their founding of diverse Churches, their ordination of Bishops, their journeyes, their persecutions, their Miracles and Martyrdomes are recorded, & rely upon the faith of the primitive Church. And yet the ordination of S. *Marke* was within the terme of S. *Lukes* story, for his successor *Anianus* was made Bishop of *Alexandria* in the eight yeare of *Nero's* reigne, five or six yeares before the death of S. *Paul*. *Igitur Neronis PRIMO Imperij anno post Marcum Evangelistam Ecclesia apud Alexandriam Anianus Sacerdotium suscepit.* So the Latin of *Ruffinus* reads it, in stead of *octavo*. *Sacerdotium*, *ἐπισκοπία*, that is the Bishoprick, for elle there were many *κλήρικοι*, and Priests in *Alexandria* besides him, and how then he should be S. *Markes* successor more then the other Presbyters, is not so soone to be contriv'd. But to the *Collecta* of the Chapter runs. *Quod post Marcum primus Episcopus Alexandria Ecclesia ordinatus sit Anianus*, *Anianus* was consecrated the first Bishop of *Alexandria* after S. *Marke*. * And *Philo* the Jew telling the story of the Christians in *Alexandria*, called by the inhabitants, *Cultores*, and *Cultrices*, The worshippers, *Addit autem adhuc his* (saith *Eusebius*) *quomodo sacerdotes vel Ministri exhibeant officia sua, vel qua sit supra omnia Episcopalis apicis sedes*, intimating that beside the offices of Priests and Ministers, there was an Episcopall dignity which was *apex super omnia*, a height above all employments, established at *Alexandria*;

andria; and how soone that was, is soone computed, for *Philoliv'd* in our blessed Saviours time, and was Embassador to the Emperour *Cajus*, and survived *S. Marke* a little.

But *S. Jerome* will strike up this businesse, *A Mar. Epist. ad E-*
co Evangelistā ad Heraclam usq; & Dionysium Epis- *vagr.*
copos, Presbyteri Egypti semper unum ex se electum
in celsiori gradu collocatum Episcopum nominabant.
 And againe, *Marcus interpres Apostoli Petri, & A-* *de Script:*
lexandrina Ecclesia primus Episcopus. The same is *Eccles. 6^o in*
 witnessed by *a S. Gregory*, *b Nicephorus*, and divers *proem in*
 others. *Marth.*
a lib. 6. Epist.

Now although the ordination of *S. Marke* is not specified in the Acts, as innumerable multitudes of things more, and scarce any thing at all of any of the twelve but *S. Peter*, nothing of *S. James* the sonne of *Thaddaeus*, nor of *Alpheus*, but the Martyrdome of one of them, nothing of *S. Bartholomew*, of *S. Thomas*, of *Simon zelotes*, of *S. Jude* the Apostle, scarce any of their names recorded, yet no wise man can distrust the faith of such records, which all Christendome hitherto, so farre as we know, hath acknowledged as authentick, and these ordinations cannot possibly goe lesse then Apostolicall, being done in the Apostles times, to whom the care of all the Churches was concredited, they seeing and be- holding severall successions in severall Churches before their death, as here at *Alexandria*, first Saint *Marke*, then *Anianus*, made Bishop five or sixe years before the death of *S. Peter* and *S. Paul*. But yet who it was that ordain'd *S. Marke* Bishop of

Alex-

In decret. de
lib. aut bent.
& apocryph.

Alexandria (for Bishop he was most certainly) is not obscurely intimated by the most excellent man *S. Gelasius* in the Roman Councell, *Marcus à Petro Apostolo in Ægyptum directus verbum veritatis prædicavit, & gloriosè consummavit Martyrium.* *S. Peter* sent him into *Egypt* to found a Church, and therefore would furnish him with all things requisite for so great employment, and that could be no lesse, then the ordinary power Apostolicall.

§ 17.
S. Linus,
and *S. Cle-*
ment at
Rome.

lib 3 cap. 3.
* *Euseb. lib.*
3. cap. 4.

BUT in the Church of *Rome*, the ordination of Bishops by the Apostles, and their successions during the times of the Apostles, is very manifest by a concurrent testimony of old writers. *Fundantes igitur, & instruentes beati Apostoli Ecclesiam Lino Episcopatum administranda Ecclesia tradiderunt. Hujus Lini Paulus in his quæ sunt ad Timotheum Epistolis meminit. Succedit autem ei Anacletus, post eum tertio loco ab Apostolis Episcopatum sortitur Clemens, qui & vidit ipsos Apostolos, & contulit cum eis, cum adhuc insonantem prædicationem Apostolorum, & traditionem ante oculos haberet.* So *S. Irenæus.* * *Memoratur autem ex comitibus Pauli Crescentius quidam ad Gallias esse præfectus. Linus vero & Clemens in urbe Romæ Ecclesia præfuisse.* Many more testimonies there are of these mens being ordained Bishops of *Rome* by the Apostles, as of

a de præscript.
b lib. 3. contr.
Parmen.
c *Epist.* 165.
d de Script.
Eccles.

Tertullian, *Optatus,* *S. Austin,* and *S. Hierome.* But I will not cloy my Reader with variety of one dish, and bee tedious in a thing so evident and known.

S. Iohn

S John ordain'd S. Polycarpe Bishop at Smyrna § 18.
Sicut Smyrnaeorum Ecclesia habens Polycarpum S. Poly-
ab Iohanne conlocatum refert, sicut Romanorum Cle- carpe at
mentem à Petro ordinatum edit, proinde usq; & ca- Smyrna, &
tera exhibent quos ab Apostolis in Episcopatum con- diversio-
stitutos Apostolici seminis traduces habeant. So Ter- thers.
tullian. The Church of Smyrna saith that Poly- De prescrip-
carpe was placed there by S. John, as the Church of
Rome saith that Clement was ordain'd there by S.
Peter, and other Churches have those whom the
Apostles made to be their Bishops. Polycarpus au- De Scrip-
tem non solum ab Apostolis edoctus sed etiam ab Eccles. lib. 3. c.
Apostolis in Asia, in ea qua est Smyrnis Ecclesia con- 35.
stitutus Episcopus & testimonium his perhibent a Euseb. l. 4.
qua sunt in Asia Ecclesia omnes, & qui usq; adhuc c. 23. & lib. 3.
succefferunt Polycarpo &c. The same also is witnes- c. 4.
*sed by S. Jerome, and * Eusebius: Quoniam autem* b Origen. lib.
valde longum est in tali volumine omnium Ecclesia- 10. in 16. Rom.
rum successiones enumerare, to use S. Irenaus his ex- c S. Ambros. in
pression; It were an infinite labour to reckon up all 4 Coloss.
those whom the Apostles made Bishops with their d Ignatius E-
own hands, as ^a S. Dionysius the Arcopagite at A- pist. ad Ephes.
thens, ^b Cajus at Thessalonica, ^c Archippus at Colosse, & Euseb. lib.
^d Onesimus at Ephesus, ^e Antipas at Pergamius, ^f Epa- 3. c. 35.
phroditus at Philippi, ^g Crescens among the Gauls, e Arctas in
^b Evodias at Antioch, ^h Sosipater at Leonium, Erastus 1. Apocal.
in Macedonia, Trophimus at Arles, Iason at Tarsus, f Epist. ad
Silas at Corinth, Onesiphorus at Colophon, Quartus Philip. &
is intimated in Scripture, and so the Roman Martyrol. h Ignatius Epist. ad An-
*tiocb. & Euseb. lib 3. c. 22. * In Martyrologio Roman:*

N

at

*lib. 3. cap. 37.

at *Berytus*, *Paul* the Proconsul at *Narbona*, besides many more whose names are not recorded in Scripture, as these forecited are, so many as * *Eusebius* counts impossible to enumerate, it shall therefore suffice to summe up this digest of their acts and ordinations in those generall foldings us'd by the Fathers, saying that the Apostles did ordaine Bishops in all Churches, that the succession of Bishops downe from the Apostles first ordination of them was the only argument to prove their Churches Catholick, and their adversaries who could not doe so, to be Hereticall; This also is very evident, and of great consideration in the first ages while their tradition was cleare, and evident, and not so bepudled as it since hath been with the mixture of Hereticks, striving to spoile that which did so much mischiefe to their causes.

Lib. 3. cap. 3.

Edant origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis, aut Apostolicis viris habuerit authorem & antecessorem, hoc modo Ecclesia Apostolica census suos deferunt, &c. And when *S. Irenaeus* had reckoned twelve successions in the Church of *Rome* from the Apostles, *nunc duodecimo loco ab Apostolis Episcopatum habes Eleutherius. Hanc ordinatione (saith he) & successionem, & ea quae est ab Apostolis in Ecclesia traditio & veritatis praconatio pervenit usque ad nos; & est plenissima hac ostensio unam & eandem vetricem fidem esse quae in Ecclesia ab Apostolis usque nunc sit conservata, & tradita in veritate.* So that
this

this succession of Bishops from the Apostles ordination, must of it selfe be a very certain thing, when the Church made it a maine probation of their faith; for the books of Scripture were not all gathered together, and generally received as yet. Now then, since this was a main pillar of their Christianity, viz. a constant reception of it from hand to hand, as being delivered by the Bishops in every chaire, till wee come to the very Apostles that did ordain them, this (I say) being their proof, although it could not be more certain then the thing to be proved, which in that case was a Divine revelation, yet to them it was more evident as being matter of fact, and known almost by evidence of sense, and as verily believed by all, as it was by any one, that him selfe was baptized, both relying upon the report of others. * *Radix Christianæ societatis per sedes Apostolorum, & successiones Episcoporum, certâ per orbem propagatione diffunditur*, saith S. Austin. The very root and foundation of Christian communion is spread all over the world, by the successions of Apostles and Bishops.

And is it not now a madnesse to say there was no such thing, no succession of Bishops in the Churches Apostolicall, no ordination of Bishops by the Apostles, and so (as S. Paul's phrase is) overthrow the faith of some, even of the Primitive Christians, that used this argument as a great weapon of offence against the invasion of hereticks and factious people? It is enough for us that we can truly say with S. Irenæus, *Habemus annumerare eos qui ab A.*

Epist. 42

Ubi supra.

postolus instituti sunt Episcopi in Ecclesiis usq. ad nos. We can reckon those who from the Apostles untill now were made Bishops in the Churches; and of this we are sure enough, if there be any faith in Christians.

§ 19.
So that E-
piscopacy
is at least an
Apostoli-
call ordi-
nance:

of the same
authority
with ma-
ny other
points ge-
nerally be-
lieved.

THe summe is this. Although we had not prooved the immediate Divine institution of Episcopall power over Presbyters and the whole flock, yet Episcopacy is not lesse then an Apostolicall ordinance, and delivered to us by the same authority that the observation of the *Lord's day* is. For, for that in the new Testament we have no precept, and nothing but the example of the Primitive Disciples meeting in their *Synaxes* upon that day, and so also they did on the saturday in the Jewish Synagogues, but yet (however that at *Geneva*, they were once in meditation to have chang'd it into a Thursday meeting to have showne their Christian liberty) we should think strangely of those men that called the *Sunday-Festivall* lesse then an Apostolicall ordinance, and necessary now to be kept holy with such observances as the Church hath appointed.

* Baptisme of infants is most certainly a holy and charitable ordinance, and of ordinary necessity to all that ever cryed, and yet the Church hath founded this rite upon the tradition of the Apostles; and wise men doe easily observe that the *Anabaptists* can by the same probability of Scripture inforce a necessity of communicating infants upon us, as we doe of baptizing infants upon them, if we speak

Speak of immediate Divine institution, or of practise Apostolicall recorded in Scripture, and therefore a great Master of *Geneva* in a book he writ against the *Anabaptists*, was forced to fly to Apostolicall traditive ordination, and therefore the institution of Bishops, must be served first, as having fairer plea, and clearer evidence in Scripture, then the baptizing of infants, and yet they that deny this, are by the just *anathema* of the Catholick Church, confidently condemn'd for Hereticks.

* Of the same consideration are diverse other things in Christianity, as the Presbyters consecrating the Eucharist, for if the Apostles in the first institution did represent the whole Church, Clergy and Laity, when Christ said [*Hoc facite, Doe this*] then why may not every Christian man there represented, doe that which the Apostles in the name of all were commanded to doe? If the Apostles did not represent the whole Church, why then doe all communicate? Or what place, or intimation of Christ's saying is there in all the foure Gospels, limiting [*Hoc facite, id est, benedicite*] to the Clergy, and extending [*Hoc facite, id est, accipite & manducate*] to the Laity? This also rests upon the practise Apostolicall and traditive interpretation of H. Church, and yet cannot be denied that so it ought to be, by any man that would not have his Christendome suspected.

* To these I adde the communion of Women, the distinction of bookes Apoeryphall, from Canonically, that such books were written by such Evan-

gelists, and Apostles, the whole tradition of Scripture it selfe, the Apostles Creed, the feast of *Easter* (which amongst all them that cry up the *Sunday-Festivall* for a *Divine institution*, must needs prevaile as *Caput institutionis*, it being that for which the Sunday is commemorated.) These and divers others of greater consequence (which I dare not specify for feare of being misunderstood) rely but upon equall faith with this of Episcopacy (though I should wave all the arguments for immediate Divine ordinance) and therefore it is but reasonable it should be ranked amongst the *Credenda* of Christianity, which the Church hath entertained upon the confidence of that which we call *the faith of a Christian*, whose Master is truth it selfe.

§ 20.

And was
an office of
power and
great au-
thority,

WHat their power and eminence was, and the appropriates of their office so ordain'd by the Apostles, appears also by the testimonies before alleadged, the expressions whereof runne in these high termes. *Episcopatus administranda Ecclesia in Lino.* *Linus* his Bishoprick was the administration of the whole Church. *Ecclesia praeiussit* was said of him and *Clemens*, they were both Prefects of the Church, or *Prelates*, that's the Church-word. *Ordinandis apud Cretam Ecclesiis praeficitur*, so *Titus*, he is set over all the affaires of the new-founded Churches in *Crete*. *In celsiori gradu collocatus*, plac'd in a higher order or degree, so the Bishop of *Alexandria*, chosen *ex Presbyteris*, from amongst the Presbyters. *Supra omnia Episcopalis a-*

eis sedes, so Philo of that Bishoprick, *The seat of Episcopall height above all things in Christianity.* These are its honours. Its offices these. τὸ λοιπὸν ἐπισκοπῶντες, ἡμεῖς καὶ οἱ ἀδελφοὶ, καὶ μακαρίους &c. To set in order whatsoever he sees wanting, or amisse; to silence vaine prating Preachers, that will not submit to their superiors, to ordaine elders, to rebuke delinquents, to reject Hereticks, viz. from the communion of the faithfull (for else why was the Angell of the Church of *Pergamus* reprov'd for tolerating the *Nicolaitan* hereticks, but that it was in his power to eject them? And the same is the case of the Angell of *Thyatira* in permitting the woman to teach and seduce the people) but to the Bishop was committed the cognisance of causes criminall and particular of Presbyters, (so to *Timothy* in the instance formerly alleadged) nay, πᾶσα ἐξουσία, all authority, so in the case of *Titus*, and *officium regende Ecclesie*, the office of ruling the Church, so to them all whom the Apostles left in the severall Churches respectively which they had new founded. So *Eu-* ^{*vbi supra.*}
sebius. For the Bishop was ἐν τῷ κέντρῳ καθήμενος, set over ^{*apud Euseb. lib. 3. cap. 23.*}
 all, Clergy and Laity, saith *S. Clement.*

This was given to Bishops by the Apostles themselves, and this was not given to Presbyters, as I have already proved, and for the present, it will sufficiently appeare in this, that Bishops had power over Presbyters, which cannot be supposed they had over themselves, unlesse they could be their own superiours.

But

§. 21.
Not lessened by the
assistance
and Coun-
cell of Pres-
byters,

BUT a Councell, or Colledge of Presbyters might have jurisdiction over any one, and such Colledges there were in the Apostles times, and they did *in communi Ecclesiam regere*, govern the Church in common with the Bishop, as saith S. Hierom, viz. where there was a Bishop, and where there was none they rul'd without him. * This indeed will call us to a new account, and it relies upon the testimony of S. Hierome which I will set downe here, that wee may leave the sunne without a cloud.

Comment. in
ep. ad Titum.

S. Ierom's words are these.

"Idem est enim Presbyter quod Episcopus, & an-
tequam Diaboli instinctu studia in religione fie-
rent, & diceretur in populis, ego sum Pauli ego
Apollo, ego autem Cepha, communi Presbytero-
rum consilio Ecclesia gubernabantur. Postquam
verò unusquisq; eos quos baptizabat suos putabat
esse, non Christi, in toto orbe decretum est, ut u-
nus de Presbyteris electus superponeretur ceteris
ut Schismatum semina tollerentur.

Then he brings some arguments to confirme his saying, and summes them up thus.

"Hac diximus ut ostenderemus apud veteres eos-
dem fuisse Presbyteros quos Episcopos, & ut E-
piscopi noverint se magis consuetudine quam
Dominica dispositionis veritate Presbyteris esse
maiores: & in communi debere Ecclesiam re-
gere, &c.

The thing S. Hierome ayines to prove, is the iden-
tity of Bishop, Presbyter, and their government of
the

the Church in common. * For their identity, It is cleare that S. Hierome does not meane it in respect of order, as if a Bishop and a Presbyter had both one office *per omnia*, one power; for else he contradicts himselfe most apertly, for in his Epistle ad Evagri-um, *Quid facit* (saith he) *Episcopus excepta ordinatione quod Presbyter non faciat?* A Presbyter may not ordayne, a Bishop does, which is a cleare difference of power, and by S. Hierome is not expressed in matter of fact, but of right [*quod Presbyter non FACIAT*] not [*non facit;*] that a Priest may not, must not doe, that a Bishop does, *viç.* he gives holy orders. * And for matter of fact S. Hierome knew that in his time a Presbyter did not governe in common, but because he conceived it was fit he should be joyn'd in the common regiment and care of the Diocesse, therefore he asserted it as much as he could; And therefore if S. Hierome had thought that this difference of the power of ordination, had been on-ly customary, & by actuall indulgence, or incroachment, or positive constitution, and no matter of primitive and originall right, S. Hierome was not so diffident but out it should, come what would have come. And suppose S. Hierome, in this distinct power of ordination had intended it onely to be a difference in fact, not in right (for so some of late have muttered) then S. Hierome had not said true according to his owne principles, for [*Quid facit Episcopus excepta ordinatione quod Presbyter non faciat?*] had beene quickly answered, if the Question had onely beene *de facto*; For the Bishop governed
O the

Ad Nepotian.
Co de 7. ordin.
Ecclef.

the Church alone, and so in Jurisdiction was greater then Presbyters, and this was by custome, and in fact at least, *S. Hierome* saies it, and the Bishop tooke so much power to himselfe, that *de facto* Presbyters were not suffered to doe any thing *sineliteris Episcopis*, without leave of the Bishop, and this *S. Hierome* complain'd of; so that *de facto* the power of ordination was not the onely difference: That then (if *S. Hierome* sayes true) being the onely difference betweene Presbyter and Bishop, must be meant *de jure*, in matter of right, not *humane positive*, for that is coincident with the other power of jurisdiction which *de facto*, and at least by a humane right the Bishop had over Presbyters, but *Divine*, and then this identity of Bishop and Presbyter by *S. Hierome's* owne confession cannot be meant in respect of order, but that Episcopacy is by Divine right a superiour order to the Presbyterate.

* Adde to this that the arguments which *S. Hierome* uses in this discourse are to prove that Bishops are sometimes called Presbyters. To this purpose he urges *Act. 20.* And *Philippians 1.* and the Epistles to *Timothy*, and *Titus*, and some others, but all driving to the same issue. To what? Not to prove that Presbyters are sometimes called Presbyters; For who doubts that? But that Bishops are so may be of some consideration and needes a prooffe, and this he Undertooke. Now that they are so called must needes inferre an identity and a disparity in severall respects. An identity, at least of Names, for else it had beene wholly impertinent. A disparity,

or else his arguments were to prove *idem affirmari de eodem*, which were a businesse next to telling pins. Now then this disparity must be either in order, or jurisdiction. By the former probation it is sure that he meanes the orders to be disparate; If jurisdiction too, I am content, but the former is most certaine, if he stand to his owne principles.

This identity then which *S. Hierome* expresses of Episcopus and Presbyter, must be either in Name or in Jurisdiction. I know not certainly which he meanes, for his arguments conclude onely for the identity of Names, but his conclusion is for identity of jurisdiction, & *in communi debere Ecclesiam regere*, is the intent of his discourse. If he meanes the first, viz: that of Names, it is well enough, there is no harme done, it is *in confesso apud omnes*, but concludes nothing (as I shall shew hereafter) but because he intends (so farre as may be guess'd by his words) a parity and concurrence of jurisdiction, this must be consider'd distinctly.

1. Then, in the first founding of Churches the Apostles did appoint Presbyters, and inferiour Ministers with a power of baptizing, preaching, consecrating and reconciling *in privato foro*, but did not in every Church at the first founding it, constitute a Bishop. This is evident in *Crete*, in *Ephesus*, in *Corinth*, at *Rome*, at *Antioch*.

2. Where no Bishops were constituted there the Apostles kept the jurisdiction in their owne hands [There comes upon me (saith *S. Paul*) daily the care or Supravision of all the Churches] Not all absolutely,

2. Theff. 3.
14.

for not all of the Circumcision, but *all of his charge*, with which he was once charged, and of which he had not exonerated himselfe by constituting Bishops there, for of these there is the same reason. And againe [*If any man obey not our word, ὁ δὲ τῆς ἐπιστολῆς ἡτορ ἐμπιστῆς, signifie him to me by an Epistle*] so he charges the *Thessalonians*, and therefore of this Church, *S. Paul* as yet, clearly kept the power in his owne hands. So that the Church was ever in all the parts of it, govern'd by *Episcopall, or Apostolicall authority*.

3. For ought appears in Scripture, the Apostles never gave any *externall, or coercitive jurisdiction in publike, and criminall causes*, nor yet power to ordaine Rites or Ceremonies, or to inflict censures, to a Colledge of meere Presbyters. * The contrary may be greedily swallowed, and I know not with how great confidence, and prescribing prejudice; but there is not in all Scripture any commission from Christ, any ordinance or warrant from the Apostles to any Presbyter, or Colledge of Presbyters without a Bishop, or expresse delegation of *Apostolicall authority* (*tanquam vicario suo*, as to his substitute in absence of the Bishop or Apostle) to inflict any censures, or take cognisance of persons and causes criminall. Presbyters might be *surrogati in locum Episcopi absentis*, but never had any ordinary jurisdiction given them by virtue of their ordination, or any commission, from Christ or his Apostles.

This we may best consider by induction of particulars.

1. There

1. There was a *Presbytery* at *Ierusalem*, but they had a *Bishop* alwayes, and the *Colledge of the Apostles* sometimes, therefore whatsoever act they did, it was in conjunction with, and *subordination to the Bishop & Apostles*. Now it cannot be denyed both that the *Apostles* were *superiour* to all the *Presbyters* in *Ierusalem*, and also had power alone to governe the Church. I say they had power to governe alone, for they had the government of the Church alone before they ordain'd the first *Presbyters*, that is before there were any of capacity to joyne with them, they must doe it themselves, and then also they must retain the same power, for they could not loose it by giving Orders. Now if they had a power of sole jurisdiction, then the *Presbyters* being in some public acts in conjunction with the *Apostles* cannot challenge a right of governing as affixed to their Order, they onely assisting in subordination, and by dependency.

This onely by the way; In *Ierusalem* the *Presbyters* were some thing more then ordinary, and were not meere *Presbyters* in the present, and limited sense of the word. For *Barnabas*, and *Iudas*, and *Silas* [*ἀναγὲς ἡγούμενοι* S. Luke calls them] were of that *Presbytery*. καὶ αὐτοὶ ἡγούμενοι ὄντες. They were *Rulers*, and *Prophets*, Chiefe men amongst the Brethren, & yet called *Elders*, or *Presbyters* though of *Apostolicall* power and authority, ἐν τῇ ἀποστολικῇ ἐξουσίᾳ ὡς ἂν *Amos*. or saith *Oecumenius*. For truth is, in *Act. Apost.* that diverse of them were ordain'd *Apostles* with an *Unlimited jurisdiction*, not fix'd upon any See, that

they also might together with the twelve, *exist in totum mundum*. * So that in this *Presbytery* either they were more then meere *Presbyters*, as *Barnabas*, and *Indas*, and *Silas*, men of *Apostolicall power*, and they might well be in conjunction with the twelve, and with the *Bishop*, they were of equall power, not by vertue of their *Presbyterate*, but by their *Apostolate*; or if they were but meere *Presbyters*, yet because it is certaine, and proof'd, and confess'd that the *Apostles* had power to governe the Church alone, this their taking meere *Presbyters in partem regimini*, was a voluntary act, and from this example was derived to other Churches, and then it is most true, that *Presbyteros in communi Ecclesiam regere*, was rather, *consuetudine Ecclesie*, then *dominica dispositionis veritate*, (to use *S. Hierom's* owne expreffion) for this is more evident then that *Bishops*, doe *eminere ceteris*, by custome rather then *Divine institution*. For if the *Apostles* might rule the Church alone, then that the *Presbyters* were taken into the Number was a voluntary act of the *Apostles*, and although fitting to be retain'd where the same reasons doe remaine, and circumstances concur, yet not necessary because not affixed to their Order, not, *Dominica dispositionis veritate*, and not laudable when those reasons cease, and there is an emergency of contrary causes.

2. The next *Presbytery* we read of is at *Antioch*, but there we find no acts either of concurrent, or single jurisdiction, but of ordination indeed we doe, and that performed by such men as *S. Paul* was, and
Barnabas,

Barnabas, for they were two of the *Prophets* reckoned in the Church of *Antioch*, but I do not remember them to be called *Presbyters* in that place, to be sure they were not mere *Presbyters* as we now Understand the word, as I proved formerly.

3. But in the Church of *Ephesus* there was a Colledge of *Presbyters* and they were by the Spirit of God called *Bishops*, and were appointed by him to be Pastors of the Church of God. This must doe it or nothing. *In quo spiritus S. posuit vos Episcopos*, In whom the holy Ghost hath made you *Bishops*. There must lay the exigence of the argument, and if we can find who is meant by [*Vos*] we shall, I hope, gaine the truth. * *S. Paul* sent for the *Presbyters*, or *Elders* to come from *Ephesus* to *Miletus*, and to them he spoke. * * It's true, but that's not all the [*vos*], For there were present at that Sermon, *Sopater*, and *Aristarchus*, and *Secundus*, and *Gains*, and *Timothy*, and *Tychicus*, and *Trophimus*; And although he sent to *Ephesus* as to the Metropolis, and there many *Elders* were either accidentally, or by ordinary residence, yet those were not all *Elders* of that Church, but of all *Asia*, in the Scripture sense, the lesser *Asia*. For so in the preface of his Sermon *S. Paul* intimates [*ye know that from the first day I came into Asia after what manner I have beene with you at all seasons*] His whole conversation in *Asia* was not confin'd to *Ephesus*, and yet those *Elders* who were present were witnesses of it all, and therefore were of dispersed habitation, and so it is more clearly infer'd from vers. 25. And

Ag. 10.

Ag. 10. 4.

vers. 18.

now

now behold I know that YE ALL AMONG WHOM I HAVE GONE *preaching the Kingdome of God &c*: It was a travaile to preach to all that were present, and therefore most certainly they were inhabitants of places very considerably distant.

Now upon this ground I will raise these considerations.

I. If there be a confusion of Names in Scripture, particularly of *Episcopus* and *Presbyter*, as it is contended for, on one side, and granted on all sides, then where both the words are used, what shall determine the signification? For whether (to instance in this place) shall *Presbyter* limit *Episcopus*, or *Episcopus* extend *Presbyter*? Why may not *Presbyter* signify one that is verily a *Bishop*, as *Episcopus* signify a meere *Presbyter*? For it is but an ignorant conceit, where ever *Presbyter* is named, to fancy it in the proper and limited sense, and not to doe so with *Episcopus*, and when they are joyned together, rather to believe it in the limited and present sense of *Presbyter*, then in the proper and present sense of *Episcopus*. So that as yet we are indifferent upon the termes. These men sent for from *Ephesus*, are called *πρεσβύτεροι τῆς ἐκκλησίας*, Elders or *Presbyters* of the Church, but at *Miletus*, *ἐπίσκοποι* *S. posu- it vos Episcopos*, there they are called *Bishops* or *overseers*. So that I may as well say here were properly so called *Bishops*, as another may say, here were meere *Presbyters*. * And least it be objected in prejudice of my affirmative, that they could not be *Bishops*, because they were of *Ephesus*, there never being

ing but one *Bishop in one Church*. I answer, that in the *Apostles* times this was not true. For at *Ierusalem* there were many at the same time that had *Episcopall*, and *Apostolicall* authority, and so at *Antioch*, as at *Ierusalem*, where *James*, and *Judas*, and *Silas*, and the *Apostles*, and *Paul* and *Barnabas* at *Antioch*, and at *Rome*, at the same time *Peter* and *Paul*, and *Linus*, and *Clemens*, but yet but one of them was *fixt*, and properly the *Bishop of that place*. But 2^{ly} All these were not of *Ephesus*, but the *Elders* of all *Asia*, but some from other countries as appears *vers. 4*. So that although they were all *Bishops*, we might easily find *distinct Dioceses* for them, without incumbring the Church of *Ephesus* with a multiplied incumbency. Thus farre then we are upon even termes, the community of compellations used here, can no more force us to believe them all to be meeie *Presbyters*, then *Bishops* in the proper sense.

2. It is very certain that they were not all meer *Presbyters* at his fare-well Sermon, for *S. Timothy* was there, and I proved him to be a *Bishop* by abundant testimony, and many of those which are reckoned *v. 4*. were companions of the *Apostle* in his journey, and imployed in mission *Apostolicall* for the founding of Churches, and particularly, *Sossipater* was there, and he was *Bishop of Iconium*, and *Tychicus* of *Chalcedon in Bythinia*, as *Dorotheus* and *Eusebius* witnesse; and *Trophimus* of *Arles in France*, for so is witnessed by the *suffragans* of that province in their *Epistle to S. Leo*. But without all doubt here were *Bishops* present as well as *Presby-*

vbi supra.

ters, for besides the premises, we have a witness beyond exception, the ancient *S. Irenaus*, *In Mileto enim convocatis Episcopis, & Presbyteris qui erant ab Epheso, & à reliquis proximis civitatibus, quoniam ipse festinavit Hierosolymus Pentecosten agere, &c.* *S. Paul* making hast to keep his Pentecost at *Ierusalem*, at *Miletus*, did call together the *Bishops* and *Presbyters*, from *Ephesus*, and the neighbouring *Cities*. * Now to all these in conjunction *S. Paul* spoke, and to these indeed the Holy Ghost had credited his Church to be fed, and taught with Pastorall supravision, but in the mean while here is no commission of power, or jurisdiction to *Presbyters* distinctly, nor supposition of any such præexistent power.

3. All that *S. Paul* said in this narration, was spoken in the presence of them all, but not to them all. For that of *v. 18*. [*ye know how I have been with you in Asia in all seasons,*] that indeed was spoke to all the *Presbyters* that came from *Ephesus* and the voisinage, viz. in a collective sense, not in a distributive, for each of them was not in all the circuit of his *Asian* travailles; but this was not spoken to *Sopater the Berean*, or to *Aristarchus the Thessalonian*, but to *Tychicus*, and *Trophimus*, who were *Asians* it might be addressed. And for that of *v. 25*. [*yeet all among whom I have gone preaching shall see my face nomore,*] this was directed only to the *Asians*, for he was never more to come thither; but *Timothy* to be sure, saw him afterwards, for *S. Paul* sent for him, a litle before his death, to *Rome*, and it will not be

be supposed he neglected to attend him. So that if there were a conjunction of *Bishops*, and *Presbyters* at this meeting, as most certainly there was, and of *Evangelists*, and *Apostolicall men* besides, how shall it be known, or indeed with any probability suspected that, that clause of *vers. 28. Spiritus S. posuit vos Episcopos pascere Ecclesiam Dei*, does belong to the *Ephesine Presbyters*, and not particularly to *Timothy*, who was now actually *Bishop of Ephesus*, and to *Gaius*, and to the other *Apostolicall men* who had at least *Episcopall authority*, that is, power of founding, and ordering Churches without a fixt and limited jurisdiction?

4. Either in this place is no jurisdiction at all intimated *de antiquo*, or concredited *de novo*, or if there be, it is in the word *impozitus*, and *mutatus* *v. 28. Bishops*, and *Feeders*; and then it belongs either to the *Bishops* alone, or to the *Presbyters* in conjunction with, and subordination to the *Bishops*, for to the meer *Presbyters* it cannot be proved to appertain, by any intimation of that place.

5. How and if these *Presbyters*, which came from *Ephesus* and the other parts of *Asia* were made *Bishops* at *Miletus*? Then also this way all difficulty will be removed. And that so it was is more then probable; for to be sure, *Timothy* was now entring, and fixing upon his See; and it was consonant to the practise of the *Apostles*, and the exigence of the thing it selfe, when they were to leave a Church to fixe a *Bishop* in it; for why else was a *Bishop* fixt in *Ierusalem*, so long before in other Churches, but because

the *Apostles* were to be scattered from thence, and there the first bloody field of *Martyrdom* was to be fought. And the case was equall here, for *S. Paul* was never to see the Churches of *Asia* any more, and he foresaw that ravening wolves would enter into the folds, and he had actually plac'd a *Bishop* in *Ephesus*, and it is unimaginable, that he would not make equall provision for other Churches, there being the same necessity from the same danger, in them all, and either *S. Paul* did it now, or never; and that about this time the other fixe *Asian* Churches had *Angels*, or *Bishops* set in their candlesticks, is plain, for there had been a succession in the Church of *Pergamus*, *Antipas* was dead, and *S. Timothy* had fate in *Ephesus*, and *S. Polycarpe* at *Smyrna* many years before *S. John* writ his Revelation.

6. Lastly, that no jurisdiction was in the *Ephesine Presbyters*, except a delegate, and subordinate, appears beyond all exception, by *S. Paul's* first epistle to *Timothy*, establishing in the person of *Timothy* power of coercitive jurisdiction over *Presbyters*, and ordination in him alone, without the conjunction of any in commission with him, for ought appears either there, or else-where.

* 4. The same also in the case of the *Cretan Presbyters* is cleare. For what power had they of Jurisdiction? For that is it, we now speak of. If they had none before *S. Titus* came, we are well enough at *Crete*. If they had, why did *S. Paul* take it from them to invest *Titus* with it? Or if he did not, to what purpose did he send *Titus* with all those powers

powers before mentioned? For either the *Presbyters of Crete* had jurisdiction in causes criminall equal to *Titus* after his coming, or they had not. If they had, then what did *Titus* doe there? If they had not, then either they had no jurisdiction at all, or whatsoever it was, it was in subordination to him, they were his inferiours, and he their ordinary Judge and Governour.

3. One thing more before this be left, must be considered concerning the Church of Corinth, for there was power of excommunication in the *Presbytery* when they had no Bishop, for they had none of diverse yeares after the founding of the Church, and yet *S. Paul* reprooves them for not ejecting the incestuous person out of the Church.

* This is it that I said before, that the Apostles kept the jurisdiction in their hands where they had founded a Church, and placed no Bishop. For in this case of the Corinthian incest the *Apostle* did make himselfe the sole Iudge. [*For I verily as* 1. Cor. 4. 3. *absent in body but present in spiris have judged already*] and then secondly, *S. Paul* gives the Church of Corinth commission and substitution to proceed in this cause [*In the name of our Lord Iesus Christ, when ye are gathered together, and MY SPIRIT, that is, My power, My authority, for so he explaines himselfe, MY SPIRIT, WITH THE POWER OF OUR LORD IESVS CHRIST, to deliver him over to Satan.* And 3. As all this power is delegate, so it is but declarative in the *Corinthians*, for *S. Paul* had given sentence before, and they of Corinth

P 3

were

were to publish it. 4. This was a commission given to the whole assembly, and no more concerns the *Presbyters*, then the people, and so some have contended; but so it is, but will serve neither of their turnes, neither for an *independant Presbytery*, nor a *conjunctive popularity*. As for S. Paul's reprooving them for not inflicting censures on the peccant, I have often heard it confidently averred, but never could see ground for it. The suspicion of it is v. 2. [*And ye are puffed up, and have not rather mourned, that he that hath done this deed might be TAKEN AWAY FROM AMONG YOU*] Taken away. But by whom? That's the Question. Not by them, to be sure. For TAKEN AWAY FROM YOU, implies that it is by the power of another, not by their act, for no man can take away any thing from himselfe. He may *put it away*, not *take it*, the expression had been very imperfect if this had been his meaning. * Well then: In all these instances, *viz.* of *Ierusalem*, *Antioch*, *Ephesus*, *Crete*, and *Corinth* (and these are all I can find in Scripture of any consideration in the present Question) all the jurisdiction was originally in the *Apostles* while there was no *Bishop*, or in the *Bishop* when there was any; And yet that the *Presbyters* were joyned in the ordering Church affaires I will not deny, to wit, by voluntary assuming them, *in partem sollicitudinis*, and by delegation of power *Apostolicall*, or *Episcopall*, and by way of assistance in acts deliberative, and consiliary, though I find this no where specified but in the Church of *Ierusalem*, where I proved that the Elders

ders were men of more power then meere *Presbyters*, men of *Apostolicall* authority. But here lies the issue, and straine of the *Question*.

Presbyters had no jurisdiction in causes criminal, and pertaining to the publick regiment of the Church, by vertue of their order, or without particular substitution, and delegation. For there is not in all Scripture any commission given by *Christ* to meere *Presbyters*, no divine institution of any power of regiment in the *Presbytery*; no constitution *Apostolicall*, that meere *Presbyters* should either alone, or in conjunction with the *Bishop* governe the Church; no example in all Scripture of any censure inflicted by any meere *Presbyters*, either upon Clergy or Laity; no specification of any power that they had so to doe; but to Churches where Colledges of *Presbyters* were resident, Bishops were sent by *Apostolicall ordination*; not only with power of imposition of hands, but of excommunication, of taking cognisance even of causes, and actions of *Presbyters* themselves, as to *Titus*, and *Timothy*, the Angell of the Church of *Ephesus*; and there is also example of delegation of power of censures from the *Apostle* to a Church where many *Presbyters* were fix't, as in the case of the *Corinthian* delinquent before specified, which delegation was needlesse, if coercitive jurisdiction by censures had been by divine right in a *Presbyter*, or a whole Colledge of them.

Now then, returne we to the consideration of *S. Hieromes* saying: The Church was governed (saith
hc)

he) *communi Presbyterorum consilio*, by the common Counsell of the Presbyters. But,

1. *Quo jure* was this? That the Bishops were Superiour to those which were then called *Presbyters*, by *custome* rather then *Divine disposition* S. Hierome affirms; but that *Presbyters* were joyned with the *Apostles* and *Bishops* at first, by what right was that? Was not that also by *custome* and condescension rather then by *Divine disposition*? S. Hierome does not say but it was. For he speaks onely of matter of fact, not of right, It might have beene otherwise, though *de facto* it was so in some places.

* 2. [*Communi Presbyterorum consilio*] is true in the Church of *Ierusalem*, where the Elders were *Apostolicall* men, and had *Episcopall* authority and something superadded, as *Barnabas*, and *Iudas* and *Silas*, for they had the authority and power of *Bishops*, and an unlimited *Diocesse* besides, though afterwards *Silas* was fixt upon the See of *Corinth*. But yereven at *Ierusalem* they actually had a *Bishop*, who was in that place superiour to them in Iurisdiction, and therefore does clearely evince, that the common-counsell of *Presbyters* is no argument against the superiority of a *Bishop* over them.

* 3. [*Communi Presbyterorum consilio*] is also true, becaule the *Apostles* call'd themselves *Presbyters*, as S. Peter, and S. Iohn, in their *Epistles*. Now at the first, many *Prophets*, many *Elders* (for the words are sometimes us'd in common) were for a while resident in particular Churches, and did governe in common; As at *Antioch* were *Barnabas*,
and

and Simeon, and Lucius, and Manaen, and Paul. *Communi horum Presbyterorum consilio* the Church of Antioch for a time was governed; for all these were Presbyters, in the sense that S. Peter and S. John were, and the Elders of the Church of Ierusalem.

* 4. Suppose this had been true in the sense that any body please to imagine, yet this not being by any divine ordinance, that Presbyters should by their Counsell assist in externall regiment of the Church, neither by any intimation of Scripture, nor by affirmation of S. Hierome, it is sufficient to stifle this by that saying of S. Ambrose, *Postquam omnibus locis Ecclesia sunt constituta, & officia ordinata, aliter composita res est quam caperat.* *in Ephef. 4.* It might be so at first *de facto*, and yet no need to be so neither then, nor after. For at first Ephesus had no Bishop of it's owne, nor Crete, and there was no need, for S. Paul had the supra-vision of them, and S. John, and other of the Apostles, but yet afterwards S. Paul did send Bishops thither, for when themselves were to goe away, the power must be concredited to another; And if they in their absence before the constituting of a Bishop had intrusted the care of the Church with Presbyters, yet it was but in dependence on the Apostles, and by substitution, not by any ordinary power, and it ceased at the presence or command of the Apostle, or the sending of a Bishop to reside. *ἡ ἐκκλησία τοῦ ἐφεσίου τοῦ ἁγίου πνεύματος ἐστὶν ἡ ἐκκλησία τοῦ ἐφεσίου τοῦ ἁγίου πνεύματος.* *Epist. ad Antioch.* So S. Ignatius being absent from his Church upon a businesse of being

being persecuted, he writ to his *Presbyters*, Doe you feed the flock amongst you, till God shall shew you who shall be your Ruler, viz. My Successor. No longer. Your commission expires when a *Bishop* comes.

* 5. To the conclusion of *S. Hieromes* discourse, viz. That *Bishops* are not greater then *Presbyters* by the truth of divine disposition; I answer, that this is true in this sense, *Bishops* are not by Divine disposition greater then all those which in Scripture are called *Presbyters*, such as were the Elders in the Councell at *Ierusalem*, such as were they of *Antioch*, such as *S. Peter* and *S. Iohn*, *apostles*, all, and yet all of them were not *Bishops* in the present sense, that is of a fixt and particular Diocesse, and Iurisdiction.

* 2^d *S. Hieromes* meaning is also true in this sense, [*Bishops by the truth of the Lords disposition are not greater then Presbyters*,] viz. *quoad exercitium actus*, that is, they are not tyed to exercise jurisdiction solely in their owne persons, but may *asciscere sibi Presbyteros in commune consilium*, they may delegate jurisdiction to the *Presbyters*; and that they did not so, but kept the exercise of it only in their owne hands in *S. Hieromes* time, this is it, which he saith is rather by custome, then by Divine dispensation, for it was otherwise at first, viz. *defacto*, and might be so still, there being no law of God against the delegation of power *Episcopall*.

* As for the last words in the objection, [*Et in communi debere Ecclesiam regere*,] it is an *assumentum* of *S. Hieromes* owne, for all his former discourse was of the identity of

of

It is needlesse to repeat either the objection, or answer.

* But however this saying of *S. Hierome*, and the paralell of *S. Chrysostome* is but like an argument against an Evident truth, which comes forth upon a desperate service, and they are sure to be kill'd by the adverse party, or to runne upon their owne Swords; For either they are to be understood in the senses above explicated, and then they are impertinent, or else they contradict evidence of Scripture and Catholike antiquity, and so are false, and dye within their owne trenches.

I end this argument of tradition Apostolicall with that saying of *S. Hierome* in the same place. *Postquam Vnusquisq; eos quos baptizabat suos putabat esse, non Christi, & diceretur in populis, Ego sum Pauli, Ego Apollo, Ego autem Cepha, in toto orbe decretum est ut Vnus de Presbyteris electus superponeretur ceteris, ut schismatum semina tollerentur.* That is, a publike decree issued out in the Apostles times, that in all Churches one should be chosen out of the Clergy, and set over them, viz. to rule and governe the flock committed to his charge. This I say was in the Apostles times, even upon the occasion of the Corinthian schisme, for then they said I am of Paul, and I of Apollo, and then it was, that he that baptized any Catechumens, tooke them for his owne not as Christs disciples. So that it was, *tempore Apostolorum*, that this decree was made, for in the time of the Apostles *S. James*, and *S. Marke*, and *S. Timothy*, and *S. Titus* were made Bishops by *S. Hieromes* expresse attestation,

attestation, It was also [*toto orbe decretum*] so that if it had not beene proved to have beene an *immediate Divine institution*, yet it could not have gone much lesse, it being, as I have proved, and as *S. Hierome* acknowledges *CATHOLIKE*, and *APOSTOLICK*.



BEE ye followers of me as I am of Christ, § 22.
is an *Apostolicall* precept. We have And all this
seene how the Apostles have follow- hath beene
ed Christ, how their tradition is con- the faith &
sequent of Divine institution; Next practise of
let us see, how the Church hath fol- Christen-
lowed the *Apostles*, as the *Apostles* have followed dome.
Christ. *CATHOLIKE PRACTISE* is the next Basis
of the power and order of *Episcopacy*. And this
shall be *in subsidium* to them also that call for redu-
ction of the state *Episcopall* to a primitive confi-
stence, and for the confirmation of all those pious
sonnes of Holy Church, who have a venerable esti-
mate of the publike and authoriz'd facts of *Catho-
like Christendome*.

* For Consider we, Is it imaginable, that all the world should immediately after the death of the Apostles conspire together to seek themselves, and not, *ea qua sunt Iesu Christi*, to erect a government of their owne devising, not ordain'd by Christ, nor delivered by his Apostles, and to relinquish a *Divine foundation*, and the *Apostolicall* superstructure, which if it was at all, was a part of our Masters will, which whosoever knew, and observed not, was to be beaten with many stripes? Is it imaginable, that those gallant men who could not be brought off from the prescriptions of Gentilisme to the seeming impossibilities of Christianity, without evidence of Miracle, and clarity of Demonstration upon agreed principles, should all upon their first adhesion to Christianity, make an Univerfall dereliction of so considerable a part of their Masters will, and leave Gentilisme to destroy Christianity, for he that erects another Oeconomy then what the Master of the family hath ordain'd, destroyes all those relations of mutuall dependance which Christ hath made for the coadunation of all the parts of it, and so destroyes it in the formality of a Christian congregation or family?

* Is it imaginable, that all those glorious Martyrs, that were so curious observers of Divine Sanctions, and Canons Apostolicall, that so long as that ordinance of the Apostles concerning abstinence from bloud was of force, they would rather dye then eat a strangled hen, or a pudding, (for so Eusebius relates of the Christians in the particular instance

stance of *Biblis* and *Blandina*) that they would be so sedulous in the contemning the government that *Christ* left for his family, and erect another

* To what purpose were all their watchings, their banishments, their fears, their fastings, their penances and formidable austerities, and finally their so frequent *Martyrdomes*, of what excellency or availe, if after all, they should be hurried out of this world and all their fortunes and possessions, by untimely, by disgracefull, by dolourous deaths, to be set before a tribunall to give account of their universall neglect, and contemning of *Christ*s last testament, in so great an affaire, as the whole government of his Church?

* If all *Christendome* should be guilty of so open, so united a defiance against their *Master*, by what argument, or confidence can any misbeliever be perswaded to *Christianity*, which in all its members for so many ages together is so unlike its first institution, as in its most publike affaire, and for matter of order of the most generall concernement, is so contrary to the first birth?

* Where are the promises of *Christ*s perpetuall assistance, of the impregnable permanence of the Church against the gates of Hell, of the Spirit of truth to lead it into all truth, if she be guilty of so grand an error, as to erect a throne where *Christ* had made all leuell, or appointed others to sit in it, then whom he suffers. * Either *Christ* hath left no government, or most certainly the Church hath retain'd that Government whatsoever it is, for the
con-

contradictory to these would either make Christ improvident, or the *Catholick Church* extreamely negligent (to say no worse) and incurious of her *deposits*. * But upon the confidence of all * Christendome (if there were no more in it) I * suppose we may fairely venture. *Sit anima mea cum Christianis.*

9 23.
Who first
distingui-
shed Names
cy, is the distinguishing of Names, which before
used before
in common.

THE first thing done in *Christendome*, upon the death of the *Apostles* in this matter of *Episcopacy*, is the distinguishing of Names, which before were common. For in holy *Scripture* all the names of *Clericall offices* were given to the superiour order, and particularly all offices, and parts, and persons design'd in any employment of the *sacred Priesthood*, were signified by *Presbyter* and *Presbyterium*. And therefore least the confusion of Names might perfwade an identity and indistinction of office, the wisdom of H. Church found it necessary to distinguish and separate orders, and offices by distinct and proper appellations. [For the *Apostles* did know by our Lord *Iesus Christ* that contentions would arise, *ἐν τῷ ὀνόματι τοῦ ἐπισκόπου*, about the name of *Episcopacy*,] saith *S. Clement*, and so it did in the Church of *Corinth*, as soon as their *Apostle* had expired his last breath. But so it was.

Epist. ad Corinth.

1. The *Apostles*, which I have proved to be the supream ordinary office in the Church, and to be succeeded in, we called in *Scripture* *πρεσβύτεροι*, *Elders* or *Presbyters*, *πρεσβύτεροι τῶν ἐν ὑμῖν κληρικών ἡ ἀρχιεπισκόπων*, saith *S. Peter the Apostle*, the *Elders*,

1. Pet. 5.1.

or

or Presbyters that are among you, I also who am an Elder, or Presbyter doe intrude. Such elders S. Peter spoke to, as he was himselfe, to wit, those to whom the regiment of the Church was committed, the Bishops of Asia, Pontus, Galatia, Cappadocia, and Bithynia, that is to Timothy, to Titus, to Tycheus, to Sopater, to the Angels of the Asian Churches, and all others whom himselfe in the next words points out by the description of their office, *ἐπιβλέποντες τὴν ἐκκλησίαν τοῦ κυρίου ἵνα αὐτὴν ἑαυτοῖς ἑαυτῶν ἑαυτῶν, &c.* Feed the flock of God as Bishops, or being Bishops and overseers over it; And that to rulers he then spake is evident by his *ἐπιβλέποντες*, for it was impertinent to have warned them of tyranny, that had no rule at all. * The meere Presbyters, I deny not, but are included in this admonition; for as their office is involved in the Bishops office, the Bishop being Bishop and Presbyter too, so is his duty also in the Bishops; so that, *pro ut* the Presbyter knowes what lies on him by proportion and intuition to the Bishops admonition. But againe. * *ἐπιβλέποντες ἡμεῖς*, saith S. Iohn the Apostle; and, *ἐπιβλέποντες ἡμεῖς τὴν ἐκκλησίαν τοῦ κυρίου*. The Presbyter to Gaius, the Presbyter to the elect Lady.

2. * If Apostles be called Presbyters, no harme though Bishops be called so too, for Apostles, and Bishops are all one in ordinary office as I have proved formerly. Thus are those Apostolicall men in the Colledge at Ierusalem called Presbyters, whom yet the Holy Ghost calleth, *ἀνδρες ἡγούμενοι, principall men, ruling men*; and *ἐπιβλέποντες ἡμεῖς*, the Presbyters that rule well. By Presbyters are meant

R

Bishop

Bishops, to whom only according to the intention, and exigence of *Divine Institution* the *Apostle* had concredited the Church of *Ephesus*, and the neighbouring Cities, *ut solus quisq. Episcopus præsideret omnibus*, as appears in the former discourse. The same also is *Act. 20.* The *Holy Ghost* hath made you *Bishops*, and yet the same men are called *Presbyters* in *Exodus*. The one place expounds the other, for they are both *ad idem*; and speake of Elders of the same Church.

3. Although *Bishops* be called *Presbyters*, yet even in Scripture names are so distinguished, that meer *Presbyters* are never called *Bishops*, unlesse it be in conjunction with *Bishops*, and then in the Generall address, which, in all faire deportments, is made to the more eminent, sometimes *Presbyters* are, or may be comprehended. This observation if it prove true, will clearely show, that the confusion of names of *Episcopus*, and *Presbyter*, such as it is in Scripture, is of no pretence by any intimation of Scripture, for the indistinction of officers; for even the names in Scripture if selfe are so distinguished, that a meer *Presbyter* alone is never called a *Bishop*, but a *Bishop* an *Apostle* is often called a *Presbyter*, as in the instances above. But we will consider those places of Scripture, which use to be pretended in those impertinent arguings from the identity of Name, to confusion of things, and shew that they neither enterere upon the maine Question, nor this observation. * *Paul and Timotheus* so all the saints which are in *Christus* which are at *Philippi*, with the

the Bishops and Deacons. I am willing to choose this instance, because the place is of much consideration in the whole Question, and I shall take this occasion to clear it from prejudice and disadvantage.

- * By *Bishops* are here meant *Presbyters*, because
- * many *Bishops* in a Church could not be, and yet
- * *S. Paul* speaks plurally of the *Bishops* of the
- * Church of *Philippi*, and therefore must meane
- * meere *Presbyters* * so it is pretended.

I. Then, By [*Bishops*] are, or may be meant the whole superior order of the clergy, *Bishops* and *Præsts*, and that he speaks plurally, he, may besides the *Bishops* in the Church, comprehend under their name the *Presbyters* too; for why may not the name be comprehended as well as the office, and order, the inferiour under the superiour, the lesser within the greater; for since the order of *Presbyters* is involved in the *Bishops* order, and is not only inclusively in it, but derivative from it; the same name may comprehend both persons, because it does comprehend the distinct offices and orders of them both. And in this sense it is (if it be at all) that *Presbyters* are sometimes in Scripture called *Bishops*.

2. Why may not [*Bishops*] be understood properly; For there is no necessity of admitting that there were any meere *Presbyters* at all at the first founding of this Church, It can neither be proved from Scripture, nor antiquity, if it were denied: For indeed a *Bishop* or a company of *Episcop-*

all men as there were at *Antioch*, might doe all that *Presbyters* could, and much more. And considering that there are some necessities of a Church which a *Presbyter* cannot supply, and a *Bishop* can, it is more imaginable that there was no *Presbyter*, then that there was no *Bishop*. And certainly it is most unlikely, that what is not expressed, to wit, *Presbyters* should be onely meant, and that which is expressed should not be at all intended.

* 3. [*Wish the Bishops*] may be understood in the proper sense, and yet no more *Bishops* in one *Diocese* then one, of a fixt residence; for in that sense is *S. Chrysostome* and the fathers to be understood in their commentaries on this place, affirming that one Church could have but one *Bishop*; but then take this along, that it was not then unusuall in such great Churches, to have many men who were temporary residentiaries, but of an *Apostolicall* and *Episcopall* authority, as in the Churches of *Ierusalem*, *Rome*, *Antioch*, there was as I have proved in the premises. Nay in *Philippi* it selfe, If I mistake not, as instance may be given, full, and home to this purpose. *Salutant te Episcopi Onesimus, Bitus, Demas, Polybimus, & omnes qui sunt Philippi in Christo, unde & hac vobis Scripsi*, saith *Ignatius* in his Epistle to *Hero* his Deacon. So that many *Bishops* (we see) might be at *Philippi*, and many were actually there long after *S. Paul's* dictate of the Epistle.

* 4. Why may not [*Bishops*] be meant in the proper sense? Because there could not be more *Bishops* then one, in a *Diocese*. No? By what law? It
by

Τὸ ἐπίσκοπος πῶς
λαλεῖ πᾶσι τοῖς
ἐκκλησιαστικοῖς
ἐν τῇ ἐκκλησίᾳ.
in 1. Phil.

by a constitution of the Church after the *Apostles* times, that hinders nor, but it might be otherwise in the *Apostles* times. If by a Law in the *Apostles* times, then we have obtained the main question by the shift, and the *Apostles* did ordain that there should be one, and but one *Bishop* in a Church, although it is evident they appointed many *Presbyters*. And then let this objection be admitted how it will, and doe its worst, we are safe enough.

* 5. [*With the Bishops*] may be taken distributively, for *Philippi* was a *Metropolis*, and had diverse *Bishopricks* under it, and S. *Paul* writing to the Church of *Philippi*, wrote also to all the daughter Churches within its circuit, and therefore might well salute many *Bishops*, though writing to one *Metropolis*, and this is the more probable, if the reading of this place be accepted according to *Oecumenius*, for he reads it not *Cum imitibus*, but *cum imitibus*, *Coe-piscopis*, & *Diaconis*, *Paul* and *Timothy* to the *Saints* at *Philippi*, and to our fellow *Bishops*.

* 6. S. *Ambrose* referres this clause of [*Cum Episcopis, & Diaconis*,] to S. *Paul* and S. *Timothy*, in-
 timating that the benediction, and salutation was sent to the *Saints* at *Philippi* from S. *Paul* and S. *Timothy* with the *Bishops* and *Deacons*, so that the reading must be thus; *Paul, and Timothy with the Bishops and Deacons, to all the Saints at Philippi &c.*
Cum Episcopis & Diaconis, hoc est, cum Paulo, & Timotheo, qui utiq; Episcoperant, simul & significavit Diaconos qui ministrabant ei. Ad plebem enim scribit. Nam si Episcopis scriberet, & Diaconi,

ad personas eorum scriberes, & loci ipsius Episcopo scribendum erat, non duobus, vel tribus, sicut & ad Titum & Timotheum.

Pag. 54.

* 7. The like expression to this is in the Epistle of S. Clement to the *Corinthians*, which may give another light to this; speaking of the *Apostles*, *καὶ διακόνους ἀναγνόντες αὐτοῖς οἱ ἐπίσκοποι, ὡς ἀναβνῆναι τῶν μαρτύρων αὐτῶν*. They delivered their first fruits to the Bishops and Deacons. Bishops here indeed may be taken distributively, and so will not inferre that many Bishops were collectively in any one Church, but yet this gives intimation for another exposition of this clause to the *Philippians*. For here either Presbyters are meant by *ἀναβνῆναι*, Ministers, or else Presbyters are not taken care of in the Ecclesiasticall provision, which no man imagines, of what interest soever he be; it followes then that [Bishops and Deacons] are no more but Majores, and Minores Sacerdotes in both places; for as Presbyter, and Episcopus were confounded, so also Presbyter and Diaconus; And I thinke it will easily be shewen in Scripture, that the word [Diaconus,] is given oftner to Apostles, and Bishops, and Presbyters, then to those ministers which now by way of appropriation we call Deacons. But of this anon. Now againe to the main observation.

1. Timothy, 3.

* Thus also it was in the Church of Ephesus, for S. Paul writing to their Bishop, and giving order for the constitution and deportment of the Church orders and officers, gives directions first for Bishops, then for Deacons. Where are the Presbyters in the interim

interim? Either they must be comprehended in *Bishops* or in *Deacons*. They may as well be in one as the other; for [*Diaconus*] is not in Scripture any more appropriated to the inferiour Clergy, then *Episcopus* to the Superiour, nor so much neither. For *Episcopus* was never us'd in the *new Testament* for any, but such, as had the care, regiment, and supra-vision of a Church, but *Diaconus* was used generally for all Ministeries.

But yet supposing that *Presbyters* were included under the word *Episcopus*, yet it is not because the offices and orders are one, but because that the order of a *Presbyter* is comprehended within the dignity of a *Bishop*. And then indeed the compellation is of the more principall, and the *Presbyter* is also comprehended, for his conjunction, and involution in the Superiour, which was the principall observation here intended. *Nam in Episcopo omnes ordines sunt, quia primus Sacerdos est, hoc est, Princeps est Sacerdotum, & Propheta & Evangelista, & cetera adimplenda officia Ecclesie in Ministerio Fidelium.*

saith S. *Ambrose*. * So that if in the description of the qualifications of a *Bishop*, he intends to qualifie *Presbyters* also, then it is Principally intended for a *Bishop*, and of the *Presbyters* only by way of subordination and comprehension. This only by the way, because this place is also abused to other issues; To be sure it is but a vaine dreame that because *Presbyter* is not nam'd, that therefore it is all one with a *Bishop*, when as it may be comprehended under *Bishop* as a part in the whole, or the inferiour, within the

superiour,

in Ephes. 4.
* Idem ait S.
Dionysius Ec-
cles. hierarch.
cap. 5. ubi rō
iesspēns rōgā
ne dīvīnū ē
mōnē xpoī &
īgnāc dīctōm
īē, rōgōn. ē
dīā mōnē dī
īpōt rōgōm
yēi rō rōc ī-
nōtē īēpēlūg.
mōnēp.

superiour, (the office of a *Bishop* having in it the office of a *Presbyter* and something more) or else it may be as well intended in the word [*Deacons*,] and rather then the word, [*Bishop*] 1. Because [*Bishop*] is spoken of in the singular number, [*Deacons*] in the Plurall, and so liker to comprehend the multitude of *Presbyters*. 2. *Presbyters*, or else *Bishops*, and therefore much more *Presbyters*, are called by *S. Paul*, *Διακονοι* *Ministers*, *Deacons* is the word, *Διακονοι* *et* *ἐν* *ἰμεδοναυα*, *Deacons* by whose *Ministration* wee beleived; and 3. By the same argument *Deacons* may be as well one with the *Bishop* too, for in the Epistle to *Titus*, *S. Paul* describes the office of a *Bishop*, and sayes not a word more either of *Presbyter* or *Deacons* office; and why I pray, may not the office of *Presbyters* in the Epistle to *Timothy* be omitted, as well as *Presbyters*, and *Deacons* too in that to *Titus*? or else why may not *Deacons* be confounded, and be all one with *Bishop*, as well as *Presbyter*? It will, it must be so, if this argument were any thing else but an aëry and impertinent nothing.

After all this yet, it cannot be showne in Scripture that any one single, and meere *Presbyter* is called a *Bishop*, but may be often found that a *Bishop*, nay an *Apostle* is called a *Presbyter*, as in the instances above, and therefore since this communication of Names is onely in descension, by reason of the involution, or comprehension of *Presbyter* within (*Episcopus*), but never in ascension, that is, an *Apostle*, or a *Bishop*, is oftencalled *Presbyter*, and *Deacon*, and *Prophet*, and *Pastor*, and *Doctor*, but nevet
retrō,

retro, that a meere Deacon or a meere Presbyter, should be called either Bishop, or Apostle, it can never be brought either to depreſſe the order of Bishops below their throne, or erect meere Presbyters above their stalls in the Quire. For we may as well confound Apostle, and Deacon, and with clearer probability, then Episcopum, and Presbyter. For Apostles, and Bishops, are in Scripture often called Deacons. I gave one instance of this before, but there are very many. *οἱ διακονοῦντες τοῦ κυρίου* was said of S. Matthias when he succeeded Judas in the Apostolate. *ὡς ἐν δακονοῖς*, said S. Paul to Timothy Bishop of Ephesus. S. Paul is called *διακονοῦντος τοῦ κυρίου διακόνος*. ^{2 Cor. 6. 4.}
A Deacon of the New Testament, and *διακονοῦντες ὁ κύριος*. ^{1 Cor. 3. 5.}
ἐν κλήρῳ, is said of the first founders of the Corinthian Church; Deacons by whom ye beleived. Paul and Apollos were the men. It is the observation of S. Chrysostome, *ὅτι διακονοῦντες ἐλέχθησαν ἀπὸ τοῦ κυρίου* in 1. Philip: *ὡς καὶ τὸν Τιμόθεον ἔλεξα, τὸν διακονοῦντα σου πλεονεξήσων, Ἐμελεῖν ἔσται*. And a Bishop was called a Deacon, wherefore writing to Timothy he saith to him being a Bishop, Fulfill thy Deaconship.

Adde to this, that there is no word, or designation of any Clericall office, but is given to Bishops, and Apostles. The Apostles are called [Prophets] Acts 13. The Prophets at Antioch, were Lucius and Manaen, and Paul and Barnabas; and then they are called [Pastors] too; and indeed, *hoc ipso* that they are Bishops, they are Pastors. *Spiritus S. posuit vos Episcopos Pascere Ecclesiam Dei*. Whereupon the Gecke Scholiast expounds the word [Pa-

S

stor]

sters to signifie Bishops, τὸς τὸς Ἐπισκοπῶν ἀπὸ τῶν ἀρχιερέων
ἀρχιερέων, ἱερεῶν ὁ ἑκαστὸς ἱερεῶν ὁ τῶν ἱερέων. And ever since that
S. Peter set us a copie in the compellation of the
Prototype calling him the Great Sheapherd, and Bi-
shop of our soules, it hath obtrayned in all antiquity,
that Pastors and Bishops are coincident, and we shall
very hardly meet with an instance to the contrary.

Ephes. 4.

Epist. 59. ad
Paulinum.

* If Bishops be Pastors, then they are Doctors also,
for these are conjunct, when other offices which
may in person be united, yet in themselves are made
disparate, For [God hath given some Apostles, some
Prophets, some Evangelists, some Pastors, AND
TEACHERS, ἑκαστὸν καὶ ἑκαστὸν, If Pastors, then
also Doctors, and Teachers. And this is observed
by S. Austin. " Pastors, & Doctors whom you would
" have me to distinguish, I think are one and the same.
For Paul doth not say; some Pastors, some Doctors,
but to Pastors he joyneth Doctors, that Pastors might
understand it belongeth to their office to teach. The
same also is affirmed by *Sedulius* upon this place.

Thus it was in Scripture; But after the Churches
were settled & Bishops fix't upon their severall Sees,
then the Names also were made distinct, only those
names which did designe temporary offices did ex-
pire τὴν δὲ τῶν ἀνωτέρων ὀνομάτων faith S. Chrysostome,
Thus farre the names were common, viz. in the sense
above explicated, ὁμοῦ δὲ τὸ ἑκαστὸν ἑκαστὸν ἀνωτέρων τῶν
νομμάτων, ἐκαστὸν ἐκαστὸν, ἐκαστὸν ἐκαστὸν. But imme-
diately the names were made proper and distinct, and
to every order it's owne Name is left, of a Bishop to a
Bishop, of a Presbyter to a Presbyter. * This could
not

not be suppos'd at first, for when they were to borrow words from the titles of secular honour, or of offices, and to transplant them to an artificiall, and imposed sense, *Us*, which is the Master of language, must rule us in this affaire, and *Us* is not contracted but in some processe, and descent of time.* For at first, Christendome it selfe wanted a Name, and the *Disciples* of the Glorious Nazarene were *Christ'ned* first in *Antioch*, for they had their *baptisme* some yeares before they had their *Name*. It had been no wonder then, if *per omnia* it had so happened in the compellation of all the offices and orders of the Church.

BUT immediately after the *Apostles*, and still more in descending ages, *Episcopus* signified only the Superintendent of the Church, the *Bishop* in the present, & vulgar conception. Some few examples I shall give instead of Myriads. In the *Canons* of the *Apostles* the word *Episcopus* is us'd 36 times in appropriation to him that is the Ordinary Ruler & president of the Church above the Clergie and the Laity, being 24 times expressly distinguish'd from *Presbyter*, and in the other 14 having particular care for government, jurisdiction, censures and Ordinations committed to him as I shall shew hereafter, and all this is within the verge of the first 50 which are received as Authentick, by the Councell of ^a *Nice*, of ^b *Antioch*, 25 *Canons* whereof are taken out of the *Canons* of the *Apostles*: the Councell of *Gangra* calling them *Canones Ecclesiasticos*, and *Apostolicas*.

§ 24.
Appropriating the word *Episcopus* or Bishop to the Supreme Church-officer,

^a *Can. 15.*
^b *16.*
^c *6. 9. &*
alibi.

e post advent.
Episc. Cypri.
d advers.
Praxeam.
e lib. 3. c. 59.
de vitâ Conſe.

C2. 4.

cap. 18. de
Orthod: fide

Anno Dom:
257.

ſolicas tradiſiones; by the Epiſtle of the firſt Councell of *Conſtantinople to Damasus*, which *Theodoret* hath inſerted into his ſtory; by the *e* Councell of *Ephesus*; by *d Terullian*; by *e Conſtantine the Great*; and are ſometimes by way of eminency called THE CANONS; ſometimes, THE ECCLESIASTICALL CANONS, ſometimes, the ancient and received Canons of our Fathers, ſometimes the *Apoſtolicall Canons*, τὰς τῶν Ἀποστόλων ἐντολὰς καὶ παρακλήσεις καὶ κυρωδόντας, ἀλλὰ μὴ ἐνδεδομένους ἡμῶν ἐντολῶν καὶ ἐνδεξῶν Ἀποστόλων, ſaid the Fathers of the Councell in *Trullo*: and *Damaſcen* puts them in order next to the Canon of Holy Scripture: ſo in effect does *Iſidore* in his preface to the worke of the Councells, for he ſets theſe Canons in front, becauſe *Sancti Patres eorum ſententias autoritate Synodali roborarunt, & inter Canonicas poſuerunt Conſtitutiones*. The *H. Fathers* have eſtabliſhed theſe Canons by the authority of Councells, and have put them amongſt the *Canonicall Conſtitutions*. And great reaſon, for in Pope *Stephens* time, they were tranſlated into Latine by one *Dionysius* at the intreaty of *Laurentius*, becauſe then the old Latine copies were rude and barbarous. Now then this ſecond tranſlation of them being made in Pope *Stephens* time, who was contemporariy with *S. Irenaus* and *S. Cyprian*, the old copie, elder then this, and yet after the Originall to be ſure, ſhewes them to be of prime antiquity, and they are mention'd by *S. Stephen* in an Epiſtle of his to *Biſhop Hilarius*, where he is ſevere in cenſure of them who doe prevaricate theſe *Canons*.

* But

* But for farther satisfaction I referre the Reader to the Epistle of *Gregory Holloander* to the Moderators of the Citie of *Norimberg*. I deny not but they are called *Apocryphall* by *Gratian*, and some others, viz. in the sense of the Church, just as the *wisdom of Solomon*, or *Ecclesiasticus*, but yet by most, beleived to be written by *S. Clement*, from the dictate of the Apostles, and without all Question, are so farre Canonically, as to be of undoubted Ecclesiasticall authority, and of the first Antiquity.

Ignatius his testimony is next in time and in authority. *Επισκοπος ὁ πατὴρ ὅλων τῶν ὑπαρχόντων.* The Bishop bears the image and representment of the Father of all. And a little after, *ὁ ἱεὺς ἰσχυροῦς, ἀλλ' ὁ παὶς ἀσθενὴς, ὁ ἐξουίας ἰσχύοντα πάντων ἀναστῆς, ὁ ὡς πρεσβυτέρων, ἀλλ' ὁ σὺν αὐτοῖς ἰσχύων, σύμβουλος ὁ συνδεδεμένος τῷ Ἐπισκόπῳ, ὁ ὡς συνδεδεμένος &c.* What is the Bishop, but he that hath all authority and rule? What is the Presbytery, but a sacred Colledge, Counsellors and helpers or assessors, to the Bishop? what are Deacons &c: So that here is the reall, and exact distinction of dignity, the appropriation of Name, and intimation of office. The Bishop is above all, the Presbyters his helpers, the Deacons his Ministers, *μιμηταὶ τοῦ Ἀγγελικοῦ Σπασμῶν,* imitators of the Angells who are Ministring Spirits. But this is of so known, so evident a truth, that it were but impertinent to insist longer upon it. Himselfe in three of his Epistles uses it nine times in distinct enumeration, viz. to the *Trallians*, to the *Philadelphians*, to the *Philippians*. * And now I shall insert these considerations.

Epist. ad He-
ron.

I. Although it was so that *Episcopus*, and *Presbyter* were distinct in the beginning after the *Apostles* death, yet sometimes the names are used promiscuously, which is an evidence, that confusion of names is no intimation, much lesse an argument for the parity of offices, since themselves, who sometimes though indeed very seldome, confound the names, yet distinguish the offices frequently, and dogmatically. *Ματθ. αὐτὸς ὁ ἱεροκλῆς ἱεροκλῆς ἐστὶν ὁ ἀρχιεπίσκοπος καὶ ὁ ἐπίσκοπος καὶ ὁ πρεσβύτερος καὶ ὁ κληρικός.* Where by *ἱεροκλῆς*, he means the *Presbyters* of the Church of *Antioch*, so indeed some say, and though there be no necessity of admitting this meaning, because by *ἱεροκλῆς* he may mean the suffragan *Bishops* of *Syria*, yet the other may be fairely admitted, for himselfe their *Bishop* was absent from his Church, and had delegated to the *Presbytery* Episcopall jurisdiction to rule the Church till hee being dead another Bishop should be chosen, so that they were *Episcopi Vicarii*, and by representment of the person of the Bishop and execution of the Bishops power by delegation were called *ἱεροκλῆς*, and this was done least the Church should not be only without a Father, but without a Guardian too; & yet what a Bishop was, and of what authority no man more confident and frequent then *Ignatius*. * Another example of this is in *Eusebius*, speaking of the youth whom *S. Iohn* had converted and commended to a Bishop. *Clement*, whose story this was, proceeding in the relation saies, *ὁ πρεσβύτερος ἐστὶν.* But the *Presbyter*; unlesse by *πρεσβύτερος* here *S. Clement* means not the Order

Order, but age of the Man, as it is like enough he did, for a little after, he calls him [*seniorior*] *The old man*, *Tum vero PRESBYTER in domum suam suscipit adolescentem. Redde depositum*, O *EPISCOPE*, saith *S. Iohn* to him. *Tunc graviter suspirans SENIOR &c.* So *S. Clement*. * But this, as it is very unusuall, so it is just as in Scripture, *viç.* in descent and comprehension, for this Bishop also was a *Presbyter*, as well as *Bishop*, or else in the delegation of Episcopall power, for so it is in the allegation of *Ignatius*.

2. That this name *Episcopus* or *Bishop* was chosen to be appropriate to the supream order of the Clergy, was done with faire reason and designe. For this is no fastuous, or pompous title, the word is of no dignity, and implies none but what is consequent to the just and faire execution of its offices. But *Presbyter* is a name of dignity and veneration, *Rise up to the gray head*, and it transplants the honour and Reverence of age to the office of the *Presbyterate*. And yet this the *Bishops* left, and took that which signifies a meere supra-vision, and overlooking of his charge, so that if we take estimate from the names, *Presbyter* is a name of dignity, and *Episcopus*, of office and burden. * [*He that desires the office of a Bishop, desires a good work.*] *serenius B. apud vi.* Saith *S. Chrysostome*. *Nec dicit si quis Episcopatum desiderat, bonum desiderat gradum, sed bonum opus desiderat, quod in majore ordine constitutus possit si velit occasionem habere exercendarum virtutum.* So *S. Hierome*. It is not an honourable

more immediate mission, and more ample power, and therefore [*Episcopus*] and [*Pastor*] by way of eminence are the most fit appellatives for them who in the Church have the greatest power, office and dignity, as participating of the fulnesse of that power and authority for which Christ was called the *Bishop of our soules*. * And besides this so faire a Copy, besides the useing of the word in the prophecy of the Apostolate of *Matthias*, and in the prophet *Isaiah*, and often in Scripture, as I have showne before, any one whereof is abundantly enough, for the fixing an appellative upon a Church officer, this name may also be intimated as a distinctive compellation of a Bishop over a Priest, because *ἐπισκοπῆν* is indeed often used for the office of Bishops, as in the instances above, but *κλήρῳ* is used for the office of the inferiours, for S. Paul writing to the *Romans*, who then had no Bishop fixed in the chaire of *Rome*, does command them *κλήρῳ τῆς τοῦ* Rom. 16. 17. *ἐπισκοπίας ποιῆτε: κλήρῳ*, not *ἐπισκοπῆν*; this for the Bishop, that for the subordinate Clergy. Sothen, the word [*Episcopus*] is fixt at first, and that by derivation, and example of Scripture, and faire congruity of reason.

B Vt the Church used other appellatives for Bishops, which it is very requisite to specifie, that we may understand diverse authorities of the Fathers useing those words in appropriation to Bishops, which of late have bin given to Presbyters, ever since

§ 25.
Calling the Bishop and him only the Pastor of the Church,

T

since they have begun to set *Presbyters* in the roome of *Bishops*.

And first, *Bishops* were called [*Pastors*] in antiquity, in imitation of their being called so in Scripture. *Eusebius* writing the story of *S. Ignatius*, *Denig*, cum *Smyrnam* venisset, ubi *Polycarpus* erat, scribit inde unam epistolam ad *Ephesios*, eorumq; *Pastorem*, that is, *Onesimus*, for so followes, in qua meminuit *Onesimi*. Now that *Onesimus* was their *Bishop*, himsele witnesses in the *Epistle* here mentioned, τοῦ πλουτῆδου ὑμῶν ἐκ τῶν πατρῶν ἀποστόλων ἐκ τῶν ὁριζουμένων ἐν τῇ ἀγάπῃ ἀδελφῶν ὑμῶν ὁ ἐπισκοπῶν &c. *Onesimus* was their *Bishop*, and therefore their *Pastor*, and in his *Epistle* ad *Antiochenos* himsele makes mention of *Evdodius* ἡ ἀξιωματικὸς πρεβυτέρῳ ὑμῶν your most Blessed and worthy *PASTOR*.

* When *Paulus Samosatenus* first broached his heresie against the divinity of our blessed Saviour, presently a Councell was called where *S. Denis Bishop of Alexandria* could not be present, *Ceteri vero Ecclesiarum PASTORES diversis è locis & urbibus convenerunt Antiochiam. In quibus insignes & ceteris præcellentes erant Firmilianus à Cesareà Capadocia, Gregorius, & Athenodorus Fratres & Helenus Sardensis Ecclesie Episcopus Sed & Maximus Bostrensis Episcopus dignus eorum consortio coharebat.* These *Bishops*, *Firmilianus*, and *Helenus*, and *Maximus* were the *PASTORS*; and not only so, but *Presbyters* were not called *PASTORS*, for he proceedes, sed & *Prebyteri quàmplurimi, & Diaconi ad supradictam Urbem convenerunt.*

lib. 3. hist. c.
36.

Epist. ad E-
phes.

Euseb. lib. 7.
cap. 24.

runt. So that these were not under the generall appellation of *Pastors*. * And the *Councell of Sardis* *can. 6.* making provision for the manner of election of a *Bishop* to a *Widdow-Church*, when the people is urgent for the speedy institution of a *Bishop*, if any of the *Comprovincialls* be wanting he must be certifi'd by the *Primate*, *ἡ δὲ πλειοψηφία τοῦ λαοῦ αὐτοῦ ἀβλαῖον*, that the multitude require a *Pastor* to be given unto them. * The same expression is also in the *Epistle of Iulius Bishop of Rome* to the *Presbyters, Deacons, and People of Alexandria* in behalfe of their *Bishop Athanasius*, *Suscipite itaq. Fratres charissimi cum omni divinâ gratiâ PASTOREM VESTRUM AC PRÆSULEM tanquam verè ἀδελφόν.* And a little after, *& gaudere fruenteſ orationibus qui PASTOREM VESTRUM eſuritis & ſitis &c.* The same is often us'd in *S. Hilary* and *S. Gregory Nazianzen*, where *Bishops* are called *PASTORES MAGNI*, *Great sheapheards*, or *PASTORS*; * When *Eusebius* the *Bishop of Samosata* was banished, *Univerſi lachrymis proſequuti ſunt creptionem PASTORIS ſui*, ſaith *Theodoret*, they wept for the loſſe of their *PASTOR*. And *Enlogius* a *Presbyter* of *Edessa* when he was arguing with the *Preſect* in behalfe of *Chriſtianiry*, *& PASTOREM (inquit) habemus, & vultus illius ſequimur*, we have a *PASTOR* (a *Bishop* certainly, for himſelfe was a *Prieſt*) and his commands we follow. But, I need not ſpecifie any more particular inſtances; I touch'd upon it before. * He that ſhall conſider, that to *Bishops* the regiment of the whole Church was concredited at the firſt, and the *Presbyters* were

biſſ. tripart. lib. 4. c. 29.

lib. 4. cap. 14.

Theodoret. lib. 4. c. 18.

but his assistants in Cities and Villages, and were admitted *in partem sollicitudinis*, first casually and cursorily, & then by station and fixt residency when Parishes were divided, and endowed, will easily see, that this word [*Pastor*] must needs be appropriated to *Bishops* to whom according to the conjunctive expression of *S. Peter*, and the practise of infant Christendome *ἐν τῇ ἐκκλησίᾳ καὶ ἐν τοῖς ποιμνίοις*, was intrusted, first solely, then in communication with others, but alwaies principally.

* But now of late, especially in those places where *Bishops* are exauktorated, and no where else, that I know, but amongst those men that have complying designs, the word [*Pastor*] is given to Parish Priests against the manner and usage of Ancient Christendome; and though Priests may be called *Pastors* in a limited, subordinate sense, and by way of participation (just as they may be called *Angels*, when the *Bishop* is *the Angell*, and so *Pastors* when the *Bishop* is *the Pastor*, and so they are called *Pastores ovium* in *S. Cyprian*) but never are they called *Pastores* simply, or *Pastores Ecclesie* for above 600 yeares in the Church, and I think 800 more. And therefore it was good counsell which *S. Paul* gave, to avoid *vocum Novitates*, because there is never any affectation of New words contrary to the Ancient voice of Christendome, but there is some designe in the thing too, to make an innovation: and of this we have had long warning, in the New use of the word [*Pastor*].

Epist. 111.

If

IF *Bishops* were the *Pastors*, then *Doctors* also; it § 26.
 was the observation which *S. Austin* made out of And Do-
Ephes. 4. as I quoted him even now, [For God hath tor.
 given some *Apostles*, some *Prophets* some *Pastors*
 and *Doctors*]. So the Church hath learn'd to speak.
 In the *Greeks* Councell of *Carthage* it was decreed;
 that places which never had a *Bishop* of their owne
 should not now have *ἐπίσκοπος* *ishop*, a *Doctor* of
 their owne, that is a *Bishop*, but still be subject to the
Bishop of the *Diocese* to whom formerly they
 gave obedience; and the title of the chapter is, that
 the parts of the *Diocese* without the *Bishops* con-
 sent *ἐπίσκοπος* *ishop* *ud* *ishop*, must not have another
Bishop. He who in the title is called *Bishop*, in the
 chapter is called the *Doctor*. And thus also, *Epi-* here 75.
phanus speaking of *Bishops* calleth them, *παιδεις*, *y*
ιδου *Cadus*, *Fathers* and *Doctors*, *Gratia enim Ec-*
clesia laus Doctoris est, saith *S. Ambrose*, speak-
 ing of the eminence of the *Bishop*, over the *Presby-*
ters and subordinate Clergy. The same also is to be
 seen in *S. * Austin*, *Sedulius*, and diverse others. I
 deny not but it is in this appellative, as in diverse of * *Epist* 59.
 the rest, that the *Presbyters* may in subordination be
 also called *Doctors*, for every *Presbyter* must be
διδασκαλος, apt to teach (but yet this is expressed as a
 requisite in the particular office of a *Bishop*) and no 1. Tim. 3.
 where expressly of a *Presbyter* that I can find in
 Scripture, but yet because in all Churches, it was
 by license of the *Bishop*, that *Presbyters* did Preach,
 if at all, and in some Churches the *Bishop* only did it,
 particularly

lib. 7. c. 19. particularly of *Alexandria* (Μέγας ὁ ἐπίσκοπος Ἐλεφαντος Ἰδαίου, saith *Sozomen*) therefore it was that the *Presbyter*, in the language of the Church was not, but the *Bishop*, was often called, *Doctor* of the Church.

§ 27.
And Pontifex.

1. lib. 8. c. ult.
Apost. constitut.

2. lib. 3. b. 1.
cap. 31.

3. lib. 9. c. 14.
bis. tripart.

4. lib. 3. c. 21.

5. lib. 4. c. 20.

THE next word which the Primitive Church did use as proper to expresse the offices and eminence of *Bishops*, is *PONTIFEX*, and *PONTIFICATUS* for *Episcopacy*. Sed à Domino edocti consequentiam rerum, *Episcopis PONTIFICATUS munera assignavimus*, saith the *Apostles*, as 1. *S. Clement* reports. *PONTIFICALE* τίτλον *S. Iohn* the *Apostle* wore in his forehead, as an *Ensign* of his *Apostleship*, a gold plate or medall, when he was in *PONTIFICABILIBUS*, in his pontificall or *Apostolicall* habit, saith *Eusebius*. 2. * *De dispensationibus Ecclesiarum Antiqua sanctio tenuit & definitio SS. Patrum in Nicaâ convenientium & si PONTIFICES voluerint, ut cum eis vicini propter utilitatem celebrent ordinationes*. Saith the *Fathers* of the *Council* of *Constantinople*. 3. * *Quâ tempestate in urbe Româ Clemens quoq; tertius post Paulum & Petrum, PONTIFICATUM tenebat*, saith 4 *Eusebius* according to the translation of *Ruffinus*. * *Apud Antiochiam verò Theophilus per idem tempus sextus ab Apostolis Ecclesia PONTIFICATUM tenebat*, saith the same *Eusebius*. 5. * And there is a famous story of *Alexander Bishop* of *Cappadocia*, that when *Narcissus Bishop* of *Ierusalem*, was invalid and unfit for government by reason of his extreame age, he was designed

designed by a particular Revelation and a voice from Heaven, *Suscipite Episcopum qui vobis à Deo destinatus est*; Receive your Bishop whom God hath appointed for you, but it was when Narcissus jam senio fessus PONTIFICATUS Ministerio sufficere non posset, saith the story. ^{6.} * Eulogius the confessor ^{6. Euseb. lib. 6. c. 9.} discoursing with the Prefect, that wish'd him to comply with the Emperour, ask'd him; *Numquid ille una cum Imperio etiam PONTIFICATUM est consequutus?* He hath an Empire, but hath he also a Bishoprick? PONTIFICATUS is the word. * But ^{7. Eccles. hierarch.} S. Dionysius is very exact in the distinction of clerical offices, and particularly gives this account of the present. *Est igitur PONTIFICATUS ordo qui praeditus vi perficiente munera hierarchia qua perficiunt &c.* And a little after, *Sacerdotum autem ordo subiectus PONTIFICUM ordini &c.* To which agrees ^{8. Lib. 7. 12.} S. Isidore in his etymologies, *Ideo autem & Presbyteri Sacerdotes vocantur, quia sacrum dant sicut & Episcopi, qui licet Sacerdotes sint, tamen PONTIFICATUS apicem non habent, quia nec Chrismate fontem signant, nec Paracletum spiritum dant, quod solum debere Episcopis lectio actuum Apostolicorum demonstrat*; and in the same chapter, *PONTIFEX Princeps Sacerdotum est.*

One word more there is often used in antiquity And *Sacerdos* for Bishops, and that's *SACERDOS*. *Sacerdotum autem bipartita est ordo*, say S. Clement and Anacletus, for they are *Majores* and *Minores*. The *Majores*, Bishops, the *Minores*, Presbyters, for so it is in the Apostolicall Constitutions attributed to ^{a Lib. 8. c. 46.} S. Clement,

Episcopis

Episcopus quidem assignavimus, & attribuimus quæ ad PRINCIPATUM SACERDOTII pertinent, Presbyteris verò quæ ad Sacerdotium. And in ^b S. Cyprian, *Presbytericum Episcopis Sacerdotali honore conjuncti.* But although in such distinction and subordination & in concretion a Presbyter is sometimes called *Sacerdos*, yet in Antiquity *Sacerdotium Ecclesia* does evermore signify *Episcopacy*, and *Sacerdos Ecclesia* the Bishop. *Theotecnus SACERDOTIUM Ecclesia tenens in Episcopatu*, saith ^c Eusebius, and *summus Sacerdos*, the Bishop alwaies, *Dandi baptismum jus habet summus SACERDOS, qui est Episcopus*, saith ^d Tertullian: and indeed *Sacerdos* alone is very seldom used in any respect but for the Bishop, unlesse when there is some distinctive terme, and of higher report given to the Bishop at the same time.

Ecclesia est plebs SACERDOTI adunata, & Grex pastori suo adherens, saith S. ^e Cyprian. And that we may know by [*Sacerdos*] he means the Bishop, his next words are, *Vnde scire debes Episcopum in Ecclesia esse, & Ecclesiam in Episcopo.* And in the same Epistle, *qui ad Cyprianum Episcopum in carcere literas direxerunt, SACERDOTEM Dei agnoscentes, & contestantes.* * ^f Eusebius reckoning some of the chief Bishops assembled in the Councell of Antioch, *In quibus erant Helenus Sardensis Ecclesia Episcopus, & Nicomas ab Iconio, & Hierosolymorum PRÆCIPIUS SACERDOS Hymenæus, & vicina huic urbis Casarea Theotecnus*, and in the same place the Bishops of Pontus are called *Ponti provincia SACERDOTES.* *Abilius apud Alexandriam tredecim annis* SA-

SACERDOTIO, ministrato diem obiit, for so long he was Bishop, cui succedit Cerdon tertius in SACERDOTIUM. Et Papias similiter apud Hierapolim SACERDOTIUM gerens, for he was Bishop of Hierapolis saith *Eusebius*, and the^b Bishops of the Province of *Arles*, speaking of their first Bishop *Trophimus*, ordained Bishop by *S. Peter*, say, quod primainter *Galilias Arelatensis civitas* missum à Beatisimo *Petra Apostolo sanctum Trophimum habere meruit SACERDOTEM*. *** The Bishop also was ever design'd when ANTISTES Ecclesia was the word. *Melito*

Lib. 3. c. 35.
h Epist. com-
provinc. ad S.
Leonem.

quoq; *Sardensis Ecclesia* ANTISTES, saith *Eusebius* out of *Irenaeus*: *antistes* is the name in Greeke, and used for the Bishop by *Iustin Martyr* (and is of the same authority and use with *PRÆLATUS* and *prepositus Ecclesia*.) ANTISTES autem SACERDOS dictus, ab eo quod antestatur. Primus est enim in ordine Ecclesia: & supra se nullum habet, saith *S. Isidore*.

Lib. 4. c. 16.

Lib. 7. Etymol

c. 12.

*** But in those things which are of no Question, I need not insist. One title more I must specify to prevent misprision upon a mistake of theirs of a place in *S. Ambrose*. The Bishop is sometimes called PRIMUS PRESBYTER. Nam & *Timotheum Episcopum à se creatum Presbyterum vocat: quia PRIMI PRESBYTERI Episcopi appellabantur, ut recedente eo sequens ei succederet*. Elections were made of Bishops out of the Colledge of Presbyters (*Presbyteri unum ex se electum Episcopum nominabant*, saith *S. Hierome*) but at first this election was made not according to merit, but according to seniority, and therefore Bishops were called PRIMI PRESBYTER-

Comment. in
4. Ephef.

Quaest. Vet. et
N. Testam.
Qu. 101.

In 1. Tim. 3.

In 4. Ephes.

RI, that's S. *Ambrose* his sense. But S. *Austin* gives another, *PRIMI PRESBYTERI*, that is chiefe above the Presbyters. *Quid est Episcopus nisi PRIMUS PRESBYTER, h. e. summus Sacerdos* (saith he) And S. *Ambrose* himselve gives a better exposition of his words, then is intimated in that clause before, *Episcopi, & Presbyteri una ordinatio est? Vterq; enim Sacerdos est, sed Episcopus PRIMUS est, ut omnis Episcopus Presbyter sit, non omnis Presbyter Episcopus. Hic enim Episcopus est, qui inter Presbyteros PRIMUS est.* The bishop is *PRIMUS PRESBYTER*, that is, *PRIMUS SACERDOS, h. e. PRINCEPS EST SACERDOTUM*, so he expounds it, not *Princeps*, or *Primus INTER PRESBYTEROS*, himselve remaining a meere *Presbyter*, but *PRINCEPS PRESBYTERORUM*; for *PRIMUS PRESBYTER* could not be *Episcopus* in another sense; he is the chiefe, not the senior of the *Presbyters*. Nay *Princeps Presbyterorum* is used in a sense lower then *Episcopus*, for *Theodoret* speaking of S. *Iohn Chrysostome*, saith, that having been the first *Presbyter* at *Antioch*, yet refused to be made *Bishop*, for a long time. *Iohannes enim qui diutissime Princeps fuit Presbyterorum Antiochia, ac saepe electus praesul perpetuus vitator dignitatis illius de hoc admirabili solo pullulavit.*

*** The Church also in her first language when she spake of *Propositus Ecclesia*, meant the *Bishop* of the *Diocese*. Of this there are innumerable examples, but most plentifully in S. *Cyprian* in his 3, 4, 7, 11, 13, 15, 23, 27 *Epistles*; and in *Tertullian* his book *ad Martyres*; and infinite places more. Of which

which this advantage is to be made, that the Primitive Church did generally understand those places of Scripture which speak of *Prelates*, or *Prapofiti*, to be meant of *Bishops*, *Obedite prapofito*, Heb. 13. faith S. Paul, *Obey your Prelates, or them that are set over you.* *Prapofiti autem Pastores funt*, faith S. Austin, *Prelates are they that are Pastors.* But S. Cyprian summes up many of them together, and insinuates the severall relations, expressed in the severall compellations of Bishops. For writing against *Flor. Epist. 69.*
tins Pupianus, ac nisi (faith he) *apud te purgati fuerimus ecce jam sex annis nec fraternitas habueris Episcopum, nec plebs prapositum, nec grex Pastorem, nec Ecclesia gubernatorem, nec Christus antistitem, nec Deus Sacerdotes,* and all this he means of himselfe, who had then been sixe years Bishop of Carthage, a Prelate of the people, a governour to the Church, a Pastor to the flock, a Priest of the most high God, a Minister of Christ.

The summe is this, When we find in antiquity any thing asserted of any order of the hierarchy, under the names of *Episcopus*, or *Princeps Sacerdotum*, or *Presbyterorum primus*, or *Pastor*, or *Doctor*, or *Pontifex*, or *Major*, or *Primus Sacerdos*, or *Sacerdotium Ecclesia habens*, or *Antistes Ecclesia*, or *Ecclesia sacerdos*, (unless there be a specification, and limiting of it to a parochiall, and inferior Minister) it must be understood of Bishops in its present acceptation. For these words are all by way of eminency, and most of them by absolute appropri-

ation, and singularity the appellations, and distinctive names of Bishops.

§ 28.
And these
were a distinct order
from the
rest.

BUT, ὁρίματα καὶ ἀπερίγραπτοι μυστήματα (saith the Philosopher) and this their distinction of Names did amongst the Fathers of the Primitive Church denote a distinction of calling, and office, supereminent to the rest.

For first *Bishops* are by all Antiquity reckoned as a distinct office of Clergy. *Si quis Presbyter, aut Diaconus, aut quilibet de Numero Clericorum pergat ad alienam parochiam prater Episcopi sui conscientiam, &c.* So it is in the fiftieth Canon of the Apostles, and so it is there plainly distinguished as an office different from Presbyter, and Deacon; above thirty times in those Canons, and distinct powers given to the Bishop, which are not given to the other, and to the Bishop above the other. * The Councell of *Ancyra* inflicting censures upon *Presbyters* first; then *Deacons* which had fallen in time of persecution, gives leave to the Bishop to mitigate the paines as he sees cause. *Sed si ex Episcopis aliqui in iis vel afflictionem aliquam viderint, in eorum potestate id esse.* The Canon would not suppose any Bishops to fall, for indeed they seldome did, but for the rest, provision was made both for their penances, and indulgence at the discretion of the Bishop. And yet sometimes they did fall, *Opus est* bewailes it, but withall gives evidence of their distinction of order. *Quid commemorem Laicos qui tunc in Ecclesia nullâ fuerant dignitate suffulti?*

Quid

Lib. 1. ad Par-
men.

*Quid Ministros plurimos, quid Diaconos in tertio, quid Presbyteros in secundo Sacerdotio constitutos? Ipsi apices, & Principes omnium aliqui Episcopi aliqua instrumenta Divina Legis impie tradiderunt. The Laity, the Ministers, the Deacons, the Presbyters, nay the Bishops themselves, the Princes and chiefe of all, prov'd traditors. The diversity of order is here fairely intimated, but dogmatically affirmed by him in his 2^d book adv. Parmen. Quatuor genera capitum sunt in Ecclesiâ, Episcoporum, Presbyterorum, Diaconorum, & fidelium. There are four sorts of heads in the Church, Bishops, Presbyters, Deacons, and the faithfull Laity. And it was remarkable that when the people of Hippo had as it were by violence carried S. Austin to be made Priest by their Bishop Valerius, some seeing the good man weep in consideration of the great hazard and difficulty accruing to him in his ordination to such an office, thought he had wept because he was not Bishop, they pretending comfort told him, quia locus Presbyterii licet ipse majore dignus esset appropinquaret tamen Episcopatu. The office of a Presbyter though indeed he deserv'd a greater, yet was the next step in order to a Bishoprick. So Possidonius tells the story. It was the next step, the next in descent, in subordination, the next under it. So the Councell of Chalcedon, *Επισκοπος οὐκ ἀποβύλλεται ἀπὸ τοῦ ἐπίτρου ἐκ τῆς ἱερωσύνης*. *De vitâ August. c. 4.* It is sacriledge to bring downe a Bishop to the degree and order of a Presbyter, and the same is intimated in the Canon, *Can. 29.* so the Councell permits in case of great delinquency, to suspend him from the execution of his Episcopall.*

copall order, but still the character remaines, and the degree of it selfe is higher.

- * *Nos autem idcirco hac scribimus (Fratres chariss.) quia novimus quàm Sacrosanctum debeat esse Episcopale Sacerdotium, quod & clero, & plebi debet esse exemplo,* said the Fathers of the Councell of Antioch, in Eusebius, *The office of a Bishop is sacred, and exemplary both to the Clergy, and the People. Interdixit per omnia, Magna Synodus, non Episcopo, non Presbytero, non Diacono licere, &c.* And it was a remarkable story that Arius troubled the Church for missing of a Prelation to the order and dignity of a Bishop. *Post Achillam enim Alexander ordinatur Episcopus. Hac autem tempore Arius in ordine Presbyterorum fuit, Alexander was ordain'd a Bishop, and Arius still left in the order of meer Presbyters.* Of the same exigence are all those clauses of commemoration of a Bishop and Presbyters of the same Church. *Julius autem Romanus Episcopus propter senectutem defuit, erantq; pro eo praesentes Vitus, & Vincentius Presbyteri ejusdem Ecclesiae.* They were his Vicars, and deputies for their Bishop in the Nicene Councell, saith Sazomen. But most pertinent is that of the Indian persecution related by the same man. Many of them were put to death. *Erant autem horum alii quidem Episcopi, alii Presbyteri, alii diversorum ordinum Clerici.* * And this difference of Order is cleare in the Epistle of the Bishops of Illyrium to the Bishops of the Levant, *De Episcopis autem constituendis, vel comministris jam constitutis si permanserint usq; ad finem*
- Lib. 7. c. 26.
- Can. 3. Nicen. Concil.
- Lib. 2. c. 7. hist. tripart.
- Lib. 3. tripart. c. 2.

finem sani, bene Similiter Presbyteros atq; Diaconos in Sacerdotali ordine definiimus, &c. And of *Sabbatum* it is said, *Notens in suo ordine Manere Presbyteratus, desiderabat Episcopatum*; he would not stay in the order of a Presbyter, but desir'd a Bishoprick. *Ordo Episcoporum quadripartitus est, in Patriarchis, Archiepiscopis, Metropolitaniis, & Episcopis*, saith S. Isidore; *Omnes autem superius designati ordines uno eodemq; vocabulo Episcopi Nominantur.* Hist. tripart. l. 11. c. 5. Lib. 7. etymol. c. 12.

But it were infinite to reckon authorities, and clauses of exclusion for the three orders of Bishops, Priests, and Deacons; we cannot almost dip in any tome of the Councils but we shall find it recorded: And all the *Martyr Bishops of Rome* did ever acknowledge, and publish it, that Episcopacy is a peculiar office, and order in the Church of God; as is to be seen in their decretall Epistles, in the first tome of the Councils. * I onely summe this up with the attestation of the Church of England, in the preface to the book of ordination. *It is evident to all men diligently reading holy Scripture and Ancient Authors, that from the Apostles times, there have been these ORDERS of Ministers in Christs Church, Bishops, Priests, and Deacons.* The same thing exactly that was said in the second Councell of *Carthage*, *quod secundum totum, quod est in monachis, presbyteris, & diaconis.* But wee shall see it better, and by more real probation, for that Bishops were a distinct order appears by this;

Per Binium Paris.

Can. 2.

I. The

§ 29.
To which
the Pres-
byterate
was but a
degree.

Can. 10.

Lib. 5. c. 8.

Epist. 52.

1. **T**HE Presbyterate was but a step to Episcopacy, as Deaconship to the Presbyterate, and therefore the Councell of Sardis decreed, that no man should be ordain'd Bishop, but he that was first a Reader, and a Deacon, and a Presbyter, *ἵνα καὶ ἕως καθύμνῃ ... ὡς τὴν ἀλυσὶν τῆς ἱερωσύνης, καὶ γνωστὴν διαβιβάζειν* That by every degree he may passe to the sublimity of Episcopacy. *ἕως ἵνα τῷ μὲν ἐκ καθύμνῃ ἐκ ἱερωσύνης διαβιβάζειν, καὶ οὐ μὴ οὐδ' ὅτι.* But the degree of every order must have the permanence and triall of no small time. Here there is clearly a distinction of orders, and ordinations, and assumptions to them respectively, all of the same distance and consideration, And Theodoret out of the Synodicall Epistle of the same Councell, saies that they complain'd that some from *Arrianisme* were reconciled, and promoted from Deacons to be Presbyters, from Presbyters to be Bishops, calling it *μικρὸν βαθμὸν*, a greater degree, or Order: And S. Gregory Nazianz, in his *Encomium* of S. Athanasius, speaking of his Canonical Ordination, and election to a Bishoprick, saies that he was chosen being *ἀξιώτατος*, most worthy, and *πῶς τὴν αἰνὴν βαθμὸν καὶ οὐδὲν διαβιβάζειν*, coming through all the inferior Orders. The same commendation S. Cyprian gives of Cornelius. *Non iste ad Episcopatum subito pervenit, sed per omnia Ecclesiastica officia promotus, & in divinis administrationibus Dominum sepe promeritus ad Sacerdotii sublime fastigium cunctis religionis gradibus ascendit & factus est Episcopus à plurimis Collegiis nostris qui tunc in Vrbe*

Româ

*Româ aderant, qui ad nos literas de ejus ordinatio-
ne miserunt.* Here is evident, not only a promotion,
but a new Ordination of S. Cornelius to be Bishop
of Rome, so that now the chaire is full (saith S. Cy-
prian) & *quâ quis jam Episcopus fieri voluerit foris
fiat necesse est, nec habeat Ecclesiasticam ordinatio-
nem &c.* No man else can receive ordination to the
Bishoprick.

2. **T**He ordination of a Bishop to his chaire was There be-
done *de Novo* after his being a *Presbyter*, and ing a pecu-
not only so, but in another manner then he had when liar manner
he was made Priest. This is evident in the first Ec- of Ordina-
clesiasticall Canon that was made after Scripture. tion to a Bi-
Ἐπισκοπος χειροτονίδω ἑνὶ Ἐπισκόπῳ ἢ οὐκ ἑνὶ ἑνὶ πρεβ- shopprick.
τερος ἑνὶ ἑνὶ Ἐπισκόπῳ χειροτονίδω, ἢ διάκονος, ἢ ὁι λοιποῖς Can. Apost. 1,
καθεακοί. A Priest and Deacon must be ordain'd of one &c 2.
Bishop, but a Bishop must be ordain'd by two or three at
least. And that we may see it yet more to be Apo-
stolicall, S. Anacletus in his second Epistle reports,
*Hierosolymitarum primus Episcopus B. Iacobus à Pe-
tro, Iacobo, & Iohanne Apostolis est ordinatus.* Three
Apostles went to the ordaining of S. James to be a
Bishop, and the selfe same thing is in words affir-
med by Anicetus; *ut in ore duorum, vel trium stet
omnis veritas;* And S. Cyprian observes that when
Cornelius was made Bishop of Rome, there hapned *Epist. vñica.*
to be many of his fellow Bishops there, & *factus est
Episcopus à plurimis collegis nostris qui tunc in urbe
Româ aderant.* These Collega could not be meer
Priests, for then the ordination of Novatus had

been more Canonically, then that of *Cornelius*, and all Christendome had been deceived, for not *Novatus* who was ordain'd by three Bishops, but *Cornelius* had been the Schismatick, as being ordain'd by Priests, against the Canon. But here I observe it for the word [*plurimum*,] there were many of them ordination.

Can. 4.

* In pursuance of this Apostolicall ordinance, *Nisene* Fathers decreed that a Bishop should be ordain'd, *καὶ μόνον ὁ ἐκ τῆς ἐκκλησίας* by all the Bishops in the Province, unless it be in case of necessity; and then it must be done by three being gathered together, and the rest consenting; so the ordination to be performed. * The same is ratified in the Council

Can. 19.

of *Antioch*, *ἐκ τῶν πατρῶν καὶ ἁγίων πνεύματος*, & *ἐκ τῶν ἐκκλησιῶν τῆς ἐκκλησίας*. A Bishop is not to be ordain'd without a Synod of Bishops, and the presence of the Metropolitan of the province. But if this cannot be done conveniently, yet however it is required *ἡ δὲ ἐκκλησία συνελθὼν*, & *ἐκ τῶν ἐκκλησιῶν*, the ordinations must be performed by many. The same was decreed in the Council of *Laodicea*,

Can. 12.

can. 12. in the 13. Canon of the African Code, in the 22th Canon of the first Council of *Arles*, and the fifth Canon of the second Council of *Arles*, and was ever the practise of the Church; and so we may see it descend through the bowells of the fourth Coun-

Can. 4.

cill of *Carthage* to the interior ages. *Episcopus quum ordinatur, duo Episcopi ponant, & teneant Evangeliorum codicem super caput, & servent eum, & una super eum fundente benedictionem, reliquum*

nes

nes Episcopi qui adstant manibus suis caput ejus tangant.

The thing was Catholike, and Canonickall. It was *prima, & immutabilis constitutio*, so the first Canon of the Council of *Epannū calis*. And therefore after the death of *Meletius Bishop of Antioch*, a schisme was made about his successor, & *Evagrius* his ordination condemn'd, because, *præter Ecclesiasticam regulam fuerit ordinatus*, it was against the rule of Holy Church. Why so? *Solus enim Paulinus eum inibat, erat plurimas regulas prævaricatus Ecclesiasticas. Non enim præcipiunt ut per se quilibet ordinare possit, sed convocare Universos provincie Sacerdotes, & præter tres Pontifices ordinationem penitus fieri, interdunt.* Which because it was not observ'd in the ordination of *Evagrius* who was not ordain'd by three Bishops, the ordination was cassated in the Council of *Rhegium*. And we read that when *Novatus* would faine be made a Bishop in the schisme against *Cornelius*, he did it *tribus adhibitis Episcopis* (saith *Eusebius*,) he obtain'd three Bishops, for performance of the action.

Now besides these Apostolicall, and Catholike Canons, and precedents, this thing according to the constant, and United interpretation of the Greeke Fathers was actually done in the ordination of *S. Timothy* to the Bishoprick of *Ephesus*. [Neglect not the grace that is in thee by the laying on of the hands of the Presbytery.] The Latine Fathers expound it abstractly, viz. to signifie the office of Priest-hood, that is, neglect not the grace of Priest-hood that is

* A.D. 509.

Theodoret. l.
9. cap. 44.

cap. 1.2.

lib. 6. dist.

cap. 33.

in thee by the imposition of hands, and this *Erasmus* helps by making [*Presbyterij*] to pertain to [*Gratiam*] by a new inter-punction of the words; but however, *Presbyterij* with the Latine Fathers signifies *Presbyteratus*, not *Presbyterorum*, and this *Presbyteratus* is in their sense used for *Episcopatus* too. But the Greeke Fathers understand it collectively, and *ἐπισκοπὴ* is put for *ἐπισκοπῶν*, not simply such, but *Bishops* too, all agree in that, that *Episcopacy* is either meant in office, or in person. *ἐπισκοπῶν τὰς ἐκκλησίας οὐκ ἐστὶν ἑνὸς, ἀλλὰ ἐκ πολλῶν.* So *Oecumenius*; and *S. Chrysostome*, *ἐκείνῃ τῇ ἐπισκοπῇ οὐκ ἐστὶν ἑνὸς, ἀλλὰ ἐκ πολλῶν.* So *Theophilact*, So *Theodoret*. The probation of this lies upon right reason, and Catholicke tradition; For,

§ 31.
To which
Presbyters
never did
assist by
imposing
hands,

3. **T**HE *Bishops* ordination was peculiar in this respect above the *Presbyters*, for a *Presbyter* did never impose hands on a *Bishop*. On a *Presbyter* they did ever since the fourth Councell of *Carthage*; but never on a *Bishop*. And that was the reason of the former exposition. By the *Presbytery* *S. Paul* meanes *Bishops*, *ἐκείνῃ τῇ ἐπισκοπῇ οὐκ ἐστὶν ἑνὸς, ἀλλὰ ἐκ πολλῶν.* *Presbyters* did not impose hands on a *Bishop*, and therefore *Presbyterium* is not a Colledge of meere *Presbyters*, for such could never ordaine *S. Timothy* to be a *Bishop*. The same reason is given by the Latine Fathers why they expound *Presbyterium* to signifie *Episcopacy*. For (saith *S. Ambrose*) *S. Paul* had ordain'd *Timothy* to be a *Bishop*, *Vnde & quemadmodum Episcopum ordines ostendit.*

ostendis. Neq; enim fas erat, aut licebat, ut inferior ordinaret Majorem. So he; and subjoynes this reason, *Nemo n. tribuit quod non accepit.* The same is affirmed by S. *Chrysostome*, and generally by the authors of the former expositions, that is, the Fathers both of the East, and West. For it was so Generall and Catholike a truth, that *Priests* could not, might not lay hands on a *Bishop*, that there was never any example of it in Christendome till almost 600 years after Christ, and that but once, and that

A.D. 555.

irregular, and that without imitation in his Successors, or example in his Antecessors. It was the case of Pope *Pelagius* the first, *& dum non essent Episcopi, qui eum ordinarent, inventi sunt duo Episcopi, Iohannes de Perusio, & Bonus de Ferentino, & Andreas Presbyter de Ostia, & ordinaverunt eum Pontificem. Tunc enim non erant in Clero qui eum possent promo-*

in libr. Pontificali. vit. Pelag. 1.

vere. Saith *Damasus*. It was in case of necessity, because there were not three Bishops, therefore he procur'd two, and a Priest of *Ostia* to supply the place of the third, that three, according to the direction *Apostolicall*, and Canons of *Nice*, *Antioch*, and *Carthage*, make Episcopall ordination. * The Church of *Rome* is concern'd in the businesse to make faire this ordination, and to reconcile it to the Councell of *Rhegium*, and the others before mentined, who if ask't would declare it to be invalid.

* But certainly as the Canons did command three to impose hands on a *Bishop*, so also they commanded that those three, should be three *Bishops*, and *Pelagius* might as well not have had three, as not

three Bishops; and better, because, so they were Bishops the first Canon of the Apostles, approves the ordination if done by two, *ἐκ δύο ἢ πλείων*. And the Nicene Canon is as much exact, in requiring the capacity of the person, as the Number of the Ordainers. But let them answer it. For my part, I beleeve that the imposition of hands by *Andreas*, was no more in that case then if a lay man had done it; it was *χωρὶς ἁγίου*, and though the ordination was absolutely Un-canonical, yet it being in the exigence of Necessity, and being done by two Bishops according to the Apostolicall Canon, it was valid *in natura rei*, though not *in forma Canonis*, and the addition of the Priest was but to cheate the Canon, and cozen himsele into an impertinent beleife of a Canonical ordination. *Ἐπισκοπὴ ἐκ δύο ἢ πλείων ἱερέων*, saith the Councell of Sardis. Bishops must ordaine Bishops; It was never heard that Priests did, or *de jure* might.

Cau. 6. Concil.
Sardis.

These premises doe most certainly inferre a real difference, between Episcopacy, and the Presbyterate. But whether or no they inferre a difference of order, or onely of degree, or whether degree, and order be all one, or no, is of great consideration in the present, and in relation to many other Questions.

1. Then it is evident, that in all Antiquity, *Ordo*, and *Gradus* were us'd promiscuously. [*ἐπίσκοπος*] was the Greeke word, and for it the Latins us'd [*Ordo*] as is evident in the instances above mention'd, to which, adde, that *Anacletus* sayes, that
Christ

Epist. 3.

Christ did institutere duos Ordines, Episcoporum, & Sacerdotum. And S. Leo affirms; *Primum ordinem episcop. B. c. 4. esse Episcopalem, secundum Presbyteralem, tertium Leviticum*; And these among the Greekes are call'd τρις βαθμοι, three degrees. So the order of Deaconship in S. Paul is called καλὸς βαθμὸς, a good degree; and βαμὸς ἐπιστολῆς, &c. is a censur us'd alike in the censures of Bishops, Priests, and Deacons. They are all of the same Name, and the same consideration, for order, distance, and degree, amongst the Fathers; *Gradus*, and *ordo* are equally affirm'd of them all; and the word *gradus* is us'd sometimes for that which is call'd *Ordo* most frequently. So Felix writing to S. *Lib. 1 c. 12. Austin*; *Non tantum ego possum contra tuam virtutem, quia mira virtus est GRADUS EPISCOPALIS*; *de assis cum Felice Manich.* and S. Cyprian of Cornelius, *Ad Sacerdotij sublimem lib 4. Epist. 2. fastigium cunctu religionis GRADIBUS ascendit.* Degree, and Order, are us'd in common, for he that speaks most properly will call that an Order in persons, which corresponds to a degree in qualities, and neither of the words are wrong'd by a mutual substitution.

2. The promotion of a Bishop ad *Munus Episcopale*, was at first call'd *ordinatio Episcopi*. Stirre up the Grace that is in the, *juxta ORDINATIONEM tuam in Episcopatum*, saith *sedulius*; And S. Hierome; *Prophetia gratiam habebat cum ORDINATIONE Episcopatus*. *. *Neque enim fuerat aut licebat ut inferior ORDINARET majorem*, saith S. Ambrose, proving that Presbyters might not impose hands on a Bishop. *. *Romanorum Ecclesia Clementem à Pe-*

1ro ORDINATUM edit, saith *Tertullian*; and *S. Hier.*
de prescript. cap. 32. rome affirmes that *S. James* was ORDAINED Bishop
 of *Ierusalem* immediately after the Passion of our
 Lord. [*Ordinatus*] was the word at first, and after-
 wards [*CONSECRATUS*] came in conjunction with
 it, When *Moses* the Monke was to be ordain'd,
 to wit, a Bishop, for that's the title of the story in
Theodoret, and spyed that *Lucius* was there ready to
lib. 4. cap. 23. impose hands on him, *absit* (saies he) *ut manus tua*
me CONSECRET.

3. In all orders, there is the impress of a distinct
 Character; that is, the person is qualified with a
 new capacity to doe certaine offices, which before
 his ordination he had no power to doe. A Deacon
 hath an order or power

— Quo pocula vita

Misceat, & latices, cum sanguine porrigat agni,
 as *Arator* himsele a Deacon expresse it. A Pres-
 byter hath an higher order, or degree in the office or
 ministry of the Church, whereby he is enabled,
αποστολῆς, διμολῆς, & λειτουργίᾳ τῇ ᾧ ἱερεῖ καὶ λειτουργίᾳ, as
 the Councell of *Ancyra* does intimate. But a Bi-
 shop hath a higher yet; for besides all the offices
cap. 1. communicated to Priests, and Deacons; he can give
 orders, which very one thing makes *Episcopacy* to be
 a distinct order. For, *Ordo*, is defin'd by the Schooles
 to be, *transmissio potestatis spiritualis, & collatio gratiae,*
ad obeunda Ministeria Ecclesiastica; a giving a spiritu-
 all power, and a conferring grace for the performance
 of Ecclesiasticall Ministrations. Since then *Episco-*
cap. *pacy* hath a new ordination, and a distinct power (as I
 shall

shall shew in the descent; it must needs be a distinct order, both according to the Name given it by antiquity, and according to the nature of the thing in the definitions of the Schoole.

There is nothing said against this but a fancy of some of the Church of Rome, obtruded indeed upon no grounds; for they would define order to be a speciall power in relation to the Holy Sacrament, which they call *corpus Christi naturale*, and Episcopacy indeed to be a distinct power in relation ad *corpus Christi Mysticum*, or the regiment of the Church, and ordaining labourers for the harvest, and therefore not to be a distinct order.

But this to them that consider things sadly, is true or false according as any man list. For if these men are resolved they will call nothing an order but what is a power in order to consecration of the Eucharist, who can help it? Then indeed, in that sense, Episcopacy is not a distinct order, that is, a Bishop hath no new power in the consecration of the Venerable Eucharist, more then a *Presbyter* hath. But then why these men should only call this power [an order] no man can give a reason. For, 1. in Antiquity the distinct power of a Bishop was ever called an Order, and I think, before *Hugo de S. Victore*, and the *Master of the Sentences*, no man ever deni'd it to be an order. 2. According to this rate, I would faine know how the office of a *Sub-deacon*, and of an *Offiary*, and of an *Acolouthite*, and of a *Reader*, come to be distinct Orders; for surely the Bishop hath as much power in order to consecration *de Novo*, as

they have *de integro*. And if I mistake not, that the Bishop hath a new power to ordaine *Presbyters* who shall have a power of consecrating the Eucharist, is more a new power in order to consecration, then all those inferiour officers put together have in all, and yet they call them Orders, and therefore why not *Episcopacy* also, I cannot imagine, unlesse because they will not.

But however in the meane time, the denying the office and degree of *Episcopacy* to be a new and a distinct order is an Innovation of the production of some in the Church of *Rome*, without all reason, and against all antiquity. This onely by the way.

The Enemies of *Episcopacy* call in aide from all places for support of their ruinous cause, and therefore take their main hopes from the Church of *Rome* by advantage of the former discourse. For since (say they) that consecration of the Sacrament is the Greatest worke, of the most secret mystery, greatest power, and highest dignity that is competent to man, and this a *Presbyter* hath as well as a Bishop, is it likely that a Bishop should by Divine institution be so much Superiour to a *Presbyter*, who by the confession of all sides communicates with a Bishop in that which is his highest power? And shall issues of a lesser dignity distinguish the Orders, and make a Bishop higher to a *Presbyter*, and not rather the Greater raise up a *Presbyter* to the Counterpoise of a Bishop? Upon this turne the men of the Church of *Rome*, would inferre an identity of order,

S. Hieron: ad
Rusticum
Narbonens:
apud Grati-
an. dist: 95.
can: eccle ego.
casus, ibid:

der, though a disparity of degree, but the *Men of the other world* would inferre a parity both of order and degree too. The first are already answered in the premises. The second must now be serv'd.

1. Then, whether power be greater, of *ordaining Priests, or Consecrating the Sacrament* is an impertinent Question; possibly, it may be of some danger; because in comparing Gods ordinances, there must certainly be a depression of one, and whether that lights upon the right side or no, yet peradventure it will not stand with the consequence of our gratitude to God, to doe that, which in Gods estimate, may tant amount to a direct Undervaluing; but however it is vnprofitable, of no use in case of conscience either in order to faith, or manners, and besides, cannot fixe it selfe upon any basis; there being no way of proving either to be more excellent then the other.

2. The Sacraments, and mysteries of Christianity if compared among themselves, are greater, and lesser in severall respects. For since they are all in order to severall ends, that is, productive of severall effects, and they all are excellent, every rite, and sacrament in respect of its own effect, is more excellent then the other not ordain'd to that effect. For example. Matrimony is ordain'd for a means to preserve chastity, and to represent the mysticall union of Christ and his Church, and therefore in these respects is greater then baptism, which does neither. But * baptism is for remission of sinnes and

The Nicene
Creed.

same may be said for ordination, and consecration, the one being in order to Christs naturall body (as the Schooles speak) the other in order to his my-
sticall body, and so have their severall excellencies respectively; but for an absolute preheminence of one above the other, I said there was no *basis* to fixe that upon, and I believe all men will find it so that please to try. But in a relative, or respective excellency, they goe both before, and after one another. Thus Wooll, and a Jewell, are better then each other; for wooll is better for warmth, and a Jewell for ornament. A frogge hath more sense in it, then the Sunne; and yet the Sunne shines brighter.

3. Suppose *consecration* of the Eucharist were greater then *ordaining Priests*, yet that cannot hinder, but that the *power of ordaining* may make a *higher and distinct order*, because the power of ordaining, hath in it the power of consecrating and something more; it is all that which makes the *Priest*, and it is something more besides, which makes the *Bishop*. Indeed if the Bishop had it not, and the Priest had it, then supposing consecration to be greater then ordination, the Priest would not only equall, but excell the Bishop, but because the Bishop hath that, and ordination besides, therefore, he is higher both in Order, and Dignity.

4. Suppose that *Consecration* were the greatest Clericall power in the world, and that the Bishop, and the Priest, were equall in the greatest power, yet a lesser power then it, superadded to the Bishop's, may make a distinct order, and superiority.

Thus

Thus it was said of the sonne of Man. *Constituit eum paulo minorem Angelis*, he was made a little lower then the Angels. It was but a little lower, and yet so much as to distinguish their Natures, for he took not upon him the NATURE of Angells, but the seed of Abraham. So it is in proportion between Bishop, and Priest; for though a Priest communicating in the greatest power of the Church, *viz.* consecration of the venerable Eucharist, yet differing in a lesse is *paulo, minor Angelis*, a little lower then the Bishop, the Angell of the Church, yet this little lower, makes a distinct order, and enough for a subordination. * An Angell, and a man communicate in those great excellencies of spirituall essence, they both discourse, they have both election, and freedome of choice, they have will, and understanding, and memory, impresses of the Divine image, and loco-motion, and immortality. And these excellencies are (being precisely considered) of more reall and eternall worth, then the Angelicall manner of moving so in an instant, and those other formes and modalities of their knowledge and volition, and yet for these superadded parts of excellency, the difference is no lesse then specificall. If we compare a Bishop and a Priest thus, what we call difference in nature there, will be a difference in order here, and of the same consideration.

5. Lastly it is considerable, that these men that make this objection, doe not make it because they think it true, but because it will serve a present turne. For all the world sees, that to them that deny the

reall preſence, this can be no objection; and moſt certainly the *Anti-epiſcopall* men doe ſo, in all ſenſes; and then what excellency is there in the power of conſecration, more then in ordination? Nay is there any ſuch thing as conſecration at all? This alſo would be conſidered from their principles. But I proceed.

One thing only more is objected againſt the maine Queſtion. If *Episcopacy* be a diſtinct order, why may not a man be a Biſhop that never was a Prieſt, as (abſtracting from the lawes of the Church) a man may be a Preſbyter that never was a Deacon, for if it be the impreſſe of a diſtinct character, it may be imprinted *per ſaltum*, and independantly, as it is in the order of a Preſbyter.

To this I anſwere, It is true if the powers and characters themſelves were independant, as it is in all thoſe offices of humane conſtitution, which are called the inferior orders; For the office of an *Acoluthite*, of an *Exorcist*, of an *Oſtiary*, are no way dependant on the office of a Deacon, and therefore a man may be Deacon, that never was in any of thoſe, and perhaps a Preſbyter too, that never was a Deacon, as it was in the firſt example of the *Preſbyterate* in the 72. Diſciples. But a Biſhop though he have a diſtinct character, yet it is not diſparate from that of a Preſbyter, but ſuppoſes it *ex vi ordinis*. For ſince the power of ordination (if any thing be) is the diſtinct capacity of a Biſhop, this power ſuppoſes a power of conſecrating the Eucharist to be in the Biſhop, for how elſe can he ordaine a Preſbyter with

with a power, that himselfe hath not? can he give, what himselfe hath not received?

* I end this point with the saying of *Epiphani.* *Haer. 75.*
u, Vox est Aërii haeretici unus est ordo Episcoporum,
& Presbyterorum, una dignitas. To say that Bi-
 shops are not a distinct order from Presbyters, was a
 heresy first broach'd by *Aërius*, and hath lately
 been (at least in the manner of speaking) counte-
 nanc'd by many of the Church of Rome.

§ 32.

FOR to cleare the distinction of order, it is evi-
 dent in Antiquity, that Bishops had a power of
 imposing hands, for collating of Orders, which
 Presbyters have not. * What was done in this af-
 faire in the times of the Apostles I have already ex-
 plicated; but now the inquiry is, what the Church
 did in pursuance of the *practise*, and *tradition A-*
postolicall. The first, and second Canons of the *Apo-*
stles command that two, or three Bishops should
 ordaine a Bishop, and one Bishop should ordaine a
 Priest, and a Deacon. A Presbyter is not authorized
 to ordaine, a Bishop is. * *S. Dionysius* affirmes, *Sa-*
cerdotem non posse initiari, nisi per invocationes E-
piscopales, and acknowledges no ordainer but a Bi-
 shop. No more did the Church ever; Insomuch
 that when *Novatus* the Father of the old Puritans,
 did *ambire Episcopatum*, he was faine to goe to the
 utmost parts of *Italy*, and seduce or intreat some
 Bishops to impose hands on him, as *Cornelius* wit-
 nesses in his Epistle to *Fabianum*, in *Eusebius*. * To
 this we may adde as so many witnesses, all those or-
 dinations

For Bishops
 had a pow-
 er distinct,
 and Superi-
 our to that
 of presby-
 ters.

As of Ordi-
 nation.

Eccles. hier.
 6. 5.

Lib. 6. cap. 33.

dinations made by the Bishops of Rome, mentioned in the Pontificall book of *Damasus*, *Platina*, and others. *Habitis de more sacris ordinibus Decembris mense, Presbyteros decem, Diaconos duos, &c. creat* (*S. Clemens*) *Anacletus Presbyteros quinq., Diaconos tres, Episcopos diversis in locis sex numero creavit*, and so in descent, for all the Bishops of that succession for many ages together.

But let us see how this power of ordination went in the Bishops hand alone, by Law and Constitution; for particular examples are infinite.

Can. 13.

In the Councell of *Ancyra* it is determin'd *χωρηγεῖται μὴ ἐξ ἑνὸς ἀποστολικοῦ ἢ διακονοῦ χριστιανῶν· ἀλλὰ ἡ δὲ ἀποστολικὴ πλῆθυσ, χωρὶς τῆς ἐπιταγῆς τοῦ τοῦ Ἐπισκοπῶν μὲν χειροτονίας ἐντολῆς παρῶν.* That Rurall Bishops shall not ordaine Presbyters or Deacons in anothers diocese without letters of license from the Bishop. Neither shall the Priests of the City attempt it. * First not Rurall Bishops, that is, Bishops that are taken in *adjutorium Episcopi Principalis*, Vicars to the Bishop of the diocese, they must not ordaine Priests and Deacons. For it is *ἐντολῆς παρῶν.* It is anothers diocese, and to be *ἀλλοτριου δικαιοῦς*, is prohibited by the Canon of Scripture. But then they may with license? Yes, for they had Episcopall Ordination at first, but not Episcopall Iurisdiction, and so were not to invade the territories of their neighbour. The tenth Canon of the Councell of Antioch clears this part. The words are these as they are rendred by *Dionysius Exiguus*. *Qui in villis, & vicis constituti sunt Chorepiscopi tamen si manus impositionem*

*statum sub Episcopis suscipiendi, [Et non Episcopi
 sunt consecrati] in quibus operibus modum proprium
 retinere debent, &c.* the next clause *[Et non Episcopi consecrati sunt]* al-
 though it be in very ancient Latine copies, yet is not
 found in the Greek, but is an *assentium* for expo-
 sition of the Greek, but is most certainly implied in
 it; for else, what description could this be of *Chore-
 piscopi*, above *Presbyteri pariter*, to say that they
 were *Episcopi* in the same manner, for so had Country
 Priests, they had received imposition of the Bishops
 hands. Either then the *Chorepiscopi* had received or-
 dination from their Bishops, and *in actum* is to be un-
 ken collectively, not distributively, to wit, that each
 Country Bishop had received ordination from Bil-
 shops; many Bishops in conjunction, and so they
 were very Bishops; or else they had no more than
 Village Priests, and then this caution had been im-
 pertinent. But the City Priests were also included in
 this prohibition. True it is, but it is in a *Parentesis*,
 with an *exceptio* in the midst of the Canon, and
 there was some particular reason for the involving
 them, not that they ever did actually ordaine any,
 but that since it was prohibited to the *chorepiscopi*
 to ordaine (to them I say who though for want of
 jurisdiction they might not ordaine without li-
 censey it being *in aliena Parochia*, yet they had ca-
 pacity by their order to doe it) if these should doe it,
 the City *Presbyters* who were often dispatch'd in-
 to the Villages upon the same employment, by a

temporary mission, that the *Chorepiscopi* were by an ordinary, and first residence might perhaps think that their commission might extend farther then it did, or that they might goe beyond it, as well as the *Chorepiscopi*; and therefore their way was obstructed by this clause of *non nisi in ministerio* &c.
 * Adde to this; The *Presbyters* of the City were of great honour, and peculiar privilege, as appears in the thirteenth Canon of the Councell of *Nicaea*, and therefore might easily exceed, if the Canon had not beene their bridle.

The summe of the Canon is this. With the *Bishops* licence the *Chorepiscopi* might ordaine; for themselves had *Episcopall* ordination; but without licence they might not, for they had but delegate, and subordinate jurisdiction. And therefore in the *fourteenth Canon* of *Nicaea* are said to be, *ut in M^o additur*, like the 70 *Disciples*, that is, inferior to *Bishops*, and the 70 were to the twelve *Apostles*, viz. in *hoc particulari*, not in order, but like them in subordination and inferiority of jurisdiction: but the City *Presbyters* might not ordaine, neither with, nor without licence, for they are in the Canon only by way of parenthesis, and the sequence of procuring a faculty from the *Bishops* to collate orders, is to be referred to *Chorepiscopi*, not to *Presbyteri Civitatis*, unless we should strain this Canon into a sense contrary to the practise of the Catholike Church. *Res enim ordinis non possunt delegari*, is a most certain rule in Divinity, and admitted by men of all sides, and most different interests.

* How.

* How we see here, that they were prohibited; and we never find before this time, that any of them actually did give orders, neither by ordinary power, nor extraordinary dispensation; and the constant tradition of the Church, and practise Apostolicall is, that they never could give orders; therefore this exposition of the Canon is liable to no exception, but is cleare for the illegality of a *Presbyter* giving holy orders, either to a *Presbyter*, or a *Deacon*, and is concluding for the necessity of concurrence both of *Episcopall* order, and jurisdiction for ordinations, for, *valendo singula singulis*, and expounding this Canon according to the sense of the Church, and exigence of Catholike Customs, the *Chorepiscopi* are excluded from giving orders for want of jurisdiction, and the Priests of the City for want of order; the first may be supplied by a delegate power *in literis Episcopalibus*; the second cannot, but by a new ordination, that is, by making the *Priest* a *Bishop*. For if a *Priest* of the City have not so much power as a *Chorepiscopus*, as I have proved he hath not, by shewing that the *Chorepiscopus* then had *Episcopall* ordination; and yet the *Chorepiscopus* might not collate orders without a faculty from the *Bishop*, the City *Priests* might not doe it, unlesse more be added to them, for their want was more. They not only want jurisdiction, but something besides, and that must needs be order.

* But although these *Chorepiscopi* at the first had *Episcopall* Ordination, yet it was quickly taken from

them for their introduction into the Bishop's Office, and as they were but *Presbyters* or *Superiores*: *Episcoporum in villa*, so their ordination was but to a meere *Presbyterate*. And this we find, as soon as ever we heare that they had had Episcopall Ordination. For those who in the beginning of the first Canon of *Antioch* we find had been consecrated as Bishops, in the end of the same Canon, we find it decreed *de novo*: *Episcopatum*, 3. 2042. *et 2. in* *Antiochia*. *Abbas*. *The Chærepscopes or Country Bishop must be ordayn'd by the Bishop of the City, in whose jurisdiction he is*, which was clearly ordination to the order of a Presbyter, and no more. And ever after this all the ordinations they made were only to the inferiour Ministeries, with the Bishop's License too, but they never ordayn'd any to be *Deacons*, or *Priests*; for these were Orders of the Holy Ghost's appointing, and therefore were *gratis Spiritus Sancti*, and issues of order: but the inferiour Ministeries, as of a *Reader*, an *Officer*, &c. were humane constitutions, and requir'd not the capacity of Episcopall Order to ordain them for they were not *Gratias* of the Holy Ghost, as all Orders properly so called are; but might by humane dispensation be bestowed, as well as by humane Ordination, they had their first constitution: *Abbas* *et 2. in* *Antiochia*. *Abbas*. *The Chærepscopes* lasted in this consistence till they were quite taken away by the Council of *Hispalus*: save only, that such men also were called *Chærepscopes* who had beene Bishops of Cities but had fallen from their honour by committing in Gentile

Gentile Sacrifices; and by being traditors, but in case they repented and were reconciled, they had not indeed restitution to their See, but, because they had the indelible character of a Bishop, they were allowed the Name, and honour, and sometime the execution of offices *Chorepiscopall*. Now of this sort of *Chorepiscopi* no objection can be pretended, if they had made ordinations, and of the other nothing pertinent, for they also had the ordination, and order of Bishops. The former was the case of *Meletius* in the *Nicene Council*, as is to be seen in the Epistle of the Father to the Church of *Alexandria*. * But however all this while, the power of ordination is so fast held in the Bishops hand, that it was communicated to none though of the greatest privilege.

*tripart. h. 2.
lib. 2. c. 12. ex
Theodoret.*

I find the like care taken in the Council of *Sardis*, for when *Musaeus*, and *Eutychianus* had ordain'd some Clerkes, themselves not being Bishops, *Gaudensius* (one of the moderate men, 'tis likely) for quietnesse sake, and to comply with the times, would faine have had those Clerks received into Clericall communion; but the Council would by no meanes admit that any should be received into the Clergy who were ordain'd by them who were not Bishops, (as *Hilfamon* expresses upon that Canon) but such as were ordain'd by them who were Bishops, *licitly*, and *indeed*. But with those who were ordain'd by *Musaeus* and *Eutychianus*, as *Laurens* says, we will communicate as with Laymen.

*can. 19.
lib. 2. c. 12. ex
Theodoret.*

1. 100

2. 100

inimic, for they were no Bishops that impos'd hands on them, and therefore the Clerks were not ordain'd truly, but were *εὐαριστοὶ χριστοῦ*, dissemblers of ordination. *Qua autem de Masao & Eusebiano dicta sunt, trahit etiam ad alios qui non ordinati fuerunt*, &c. Saith Balsamon, intimating, that it is a rul'd case and of publike interest.

* The same was the issue of those two famous cases, the one of *Ischiras* ordain'd of *Colasius* *καὶ ὁμοῦ*, one that dream'd onely he was a Bishop. *Ischiras* being ordain'd by him could be no Priest, nor any else of his ordaining, *ὅτι οὐκ ἔστιν ἐπίσκοπος*, and *Ischiras* himselfe was reduc'd into lay communion, being depos'd by the Synod of Alexandria, *ἐκ τῆς ἐκκλησίας*, falling from the imagination of his Presbyterate, say the Priests and Deacons of *Atarion*; And of the rest that were ordain'd with *Ischiras*, *καὶ οὐκ ἔστιν ἐπίσκοπος* saith S. Athanasius, and this so knowne a businesse, *ὅτι οὐκ ἔστιν ἐπίσκοπος*, No man made scruple of the Nullity. * The paralell case is of the Presbyters ordain'd by *Marinus*, who was another Bishop in the aire too; all his ordinations were pronounced null, by the Fathers of the Councell in Constantinople. A third is of the blind Bishop of *Agabra* imposing hands while his Presbyters read the words of ordination, the ordination was pronounced invalid by the first Councell of *Sevill*. These cases are so known, I need not insist on them. This onely,

In diverse cases of Transgression of the Canons, Clergy

Apud Athanasium: Apolog.
2. epist. Presb.
& Diacon.
Marcotic: ad
Curiosum &
Philagrium.

Cap. 4.

Cap. 5.

Clergy men were reduc'd to lay communion, either being suspended, or depose'd, that is, from their place of honour, and execution of their function, with, or without hope of restitution respectively; but then still they had their order, and the Sacraments conferr'd by them were valid, though they indeed were prohibited to Minister; but in the cases of the present instance, the ordinations were pronounc'd as null, to have bestow'd nothing, and to be merely imaginary.

* But so also it was in case that Bishops ordain'd without a title, or in the diocesse of another Bishop, as in the Councell of † Chalcedon, and of * Anti-
och *ἐκ μὲν τοῦ ἑκκοῦ*; And may be it was so in case of ordination by a Presbyter, it was by positive constitution pronounced void, and no more; and therefore may be rescinded by the Counter-mand of an equall power, A Councell at most may doe it, and therefore without a Councell, a probable necessity will let us loose. But to this the answer is evident.

† Can. 6.

Can. 13.

1. The expressions in the severall cases are severall, &c. of diverse issue, for in case of those nullities which are merely Canonickall, they are expressed as then first made, but in the case of ordination by a Non-Bishop, they are onely declared voy'd *ipso facto*. And therefore in that decree of Chalcedon against Sineritular ordinations, the Canon saith, τὰς ἡ ἀπαρ-
τοι χριστιανικὰς ἀποστολὰς ἡ ἀγία συνόδος ἀπέγνω ἔχει τὴν τοῦ μη-
ανδίου χειροτονίαν, *IRRITAM EXISTIMARI manus im-*
positionem, to be esteem'd as null, that is, not to have Canonickall approbation, but is not declared null,

in

in *Natura rei*, as it is in the foregoing instances.

2. In the cases of *Amalob*, and *Chrotinus*, the decree is *pro futuro*, which makes it evident that those nullities are such as are made by Canon; but in the cases of *Colluthus*, and *Maximus*, there was declaration of a past nullity and that before any Canon was made; and though Synodall declarations pronoun'd such ordinations invalid, yet none decreed so for the future, which is a cleare evidence, that this nullity, viz: in case of ordination by a *Non-Presbyter*, is not made by Canon, but by Canon declar'd to be invalid in the nature of the thing.

3. If to this be added, that in antiquity it was dogmatically resolved that by the Nature, and institution of the Order of *Bishops*, ordination was appropriate to them, then it will also from hence be evident, that the nullity of ordination without a *Bishop* is not dependant upon positive constitution, but on the exigence of the institution. Now that the power of ordination was onely in the *Bishop*, even they, who to advance the *Presbyters*, were willing enough to speake lesse for *Episcopacy*, give testimony; making this the proper distinctive cognisance of a *Bishop* from a *Presbyter*, that the *Bishop* hath power of ordination, the *Presbyter* hath not.

ad Evagrium. So S. Jerome, *Quid facit Episcopus (except a ordinatione) quod Presbyter non faciat*. All things (saith he) [to wit all things of precise order] are common to *Bishops* with *Priests*, except ordination, for that is proper to the *Bishop*. And S. Chrysostome, *Sola quippe ordinatione superiores illi sunt [Episcopi]*

homil. 2. in 1.
Tim. 2.

atq; hoc tantum plusquam Presbyteri habere videntur.
 Ordination is the proper, and peculiar function of a Bishop; and therefore not given him by positive constitution of the Canon.

4. No man was call'd an heretick for breach of Canon, but for denying the power of ordination to be proper to a Bishop: *Aerius* was by *Epiphanius*, *Philastrius*, and *S. Austin* condemn'd, and branded for heretic, and by the Catholike Church saith *Epiphanius*. This power therefore came from a higher spring, then positive and Canonickall Sanction. But now proceed.

The Councell held in *Trullo*, complaining that the incurfion of the barbarous people upon the Churches inheritance, saith that it forc'd some Bishops from their residence, & made that they could not *ut ad actionem idos tunc responsus ē multa d' nō debuerat aliam ageretur nō ē uero excludat*, according to the guise of the Church, give Orders and doe such things as DID BELONG TO THE BISHOP; and in the sequel of the Canon they are permitted in such cases, *ut & diversorum Clericorum ordinationes canonicè faciant*, to make Canonickall ordinations of Clergy-men. Giving of Orders is proper, it belongs to a Bishop. So the Councell. And therefore *Theodoret* expounding that place of *S. Paul* [by the laying on the hands of the Presbytery] interprets it of Bishops, for this reason, because Presbyters did not impose hands. There is an imperfect Canon in the *Arausican* Councell that hath an expression very pertinent to this purpose, *Ea quæ non nisi per Episcopos geruntur*,

Can. 37.

Can. 20.

A a

those

those things that are not done, but by Bishops, they were decreed still to be done by Bishops, though he that was to do them regularly, did fall into any infirmity whatsoever, yet non sub presentia sua Presbyteros agere permittat, *sed evincat Episcopum*. Here are clearly by this Canon some things suppos'd to be proper to the Bishops, to the action of which Presbyters must in no case be admitted. The particulars, what they are are not specified in the Canon, but are nam'd before, viz: Orders, and Confirmation, for almost the whole Councell was concerning them, and nothing else is properly the *agendum Episcopi*, and the Canon else is not to be Understood.

* To the same issue is that circum-locutory description, or name of a Bishop, us'd by S. Chrysostome, *ὁ ἄνθρωπος ὁὗτος ὁ ὁρῶν ὁσὸν ὁρῶν*. The man that is to ordaine Clerks.

heres. 75.

* And all this is but the doctrine of the Catholike Church which S. Epiphanius oppos'd to the doctrine of Arius, denying Episcopacy to be a distinct order *ἡ μὲν οὖν* (speaking of Episcopacy) *ἐστὶν ἡ πρώτη καὶ ἀρχαία καὶ ἀποστολική*, *ἡ δὲ δεύτερη καὶ τρίτη καὶ τέταρτη* (speaking of Presbytery). The order of Bishops begets Fathers to the Church of God, but the order of Presbyters begets sonnes in baptisme, but no Fathers or Doctors by ordination. * It is a very remarkable passage related by Eusebius in the ordination of Novatus to be Presbyter, the Bishop did it. *ὁ δὲ πρεσβύτερος* *ὁ δὲ πρεσβύτερος* *ὁ δὲ πρεσβύτερος* all the whole Clergy was against it, yet the Bishop did ordaine him, and then certainly scarce any conjunction of the

Euseb. lib. 6.
cap. 33.

the other Clergy can be imagined; I am sure none is either expressed or intimated. For it was a rul'd case, and attested by the Uniforme practise of the Church, which was set downe in the third Connell of Carthage, *Episcopus unus esse potest per quem Can. 45. dignatione Divina Presbyteri multi constitui possunt.* This case I instance the more particularly, because it is an exact determination of a Bishop's sole power of ordination. *Aurelius* made a motion, that, if a Church wanted a *Presbyter* to become her *Bishop*, they might demand one from any *Bishop*. It was granted; But *Posthumianus* the *Bishop* put this case. *Deinde qui unum habuerit, numquid debet illi ipse unus Presbyter auferri? How if the Bishop have but one Priest, must he Bishop part with him to supply the necessity of the Neighbour widdow-Church? Yea, that he must. But how then shall he keepe ordinations when he hath never a Presbyter to assist him? That indeed would have beene the objection now, but it was none then. For Aurelius told them plainly, there was no inconvenience in it, for though a Bishop have never a Presbyter, no great matter, he can himselfe ordaine many (and then I am sure, there is sole ordination) but if a Bishop be wanting to a Church, he is not so easily found.*

Thus it went ordinarily in the stile of the Church, ordinations were made by the Bishop, and the ordainer spoken of as a single person. So it is in the *Nicene* Connell, the Connell of *Antioch*, the Connell of *Chalcedon*, and *S. Ierome* who writing to *Pammachius* against the errors of *Iohn* of *Te-*

cap. 19.

a cap. 9.

b cap. 3.

c 6.

Jerusalem; If thou speake (saith he) of *Paulinians*, he comes now and then to visit us, not as any of your Clergy, but *eius à quo ordinatus est*, that Bishop's who ordain'd him.

* So that the issue of this argument is this. The Canons of the Apostles, and the rules of the Ancient Councils appropriate the ordination of Bishops to Bishops, of Presbyters to one Bishop, (for I never find a Presbyter ordain'd by two Bishops together, but onely Origen by the Bishops of Jerusalem, and Casarea) Presbyters are never mention'd in conjunction with Bishops at their ordinations, and if alone they did it, their ordination was pronounced invalid and void *ab initio*.

* To these particulars add this, that Bishops alone were punished if ordinations were *uncanonical*, which were most unreasonable if Presbyters did joine in them, and were causes in conjunction. But unlesse they did it alone, we never read that they were punishable; indeed Bishops were *pro toto*, & *intero*, as is reported by Sozomen in the case of Elpidius, Eustathius, Basilus of Ancyra, and Elenus. Thus also it was decreed in the second, and six Chapters of the Council of Chalcedon, and in the Imperiall constitutions. Since therefore we neither find Presbyters join'd with Bishops in commission, or practise, or penalty all this while. I may inferre from the premises the same thing which the Council of Hispalus expresses in direct, and full sentence, *Episcopus Sacerdosibus, ac Ministris solus honorem dare potest, solus auferre non potest*. The Bishop alone

Novell: con-
fir. 6. &
223. cap. 16.

cap. 6.

lone may give the *Priestly* honour, he alone is not suffer'd to take it away. * This Councell was held in the year 657, and I set it downe here for this purpose to show that the decree of the fourth Councell *Can: 2, & 3. of Carthage* which was the first that licensed *Priests* to assist *Bishops* in ordinations yet was not obligatory in the West; but for almost 300 yeares after, ordinations were made by *Bishops* alone. But till this Councell no pretence of any such conjunction, and after this Councell sole ordination did not expire in the West for above 200 yeares together; but for ought I know, ever since then, it hath obtain'd, that although *Presbyters* joyned not in the consecration of a *Bishop*, yet of a *Presbyter* they doe; but this is onely by a positive subintroduced constitution first made in a *Provinciall of Africa*, and in other places received by insinuation and conformity of practise.

* I know not what can be said against it. I onely find a peice of an objection out of *S. Cyprian*, who was a Man so complying with the Subjects of his Diocese, that if any man, he was like to furnish us with an Antinomy. * *Hunc igitur (Fratres Dilectissimi) à me, & à Collegis qui presentes aderant ordinatum sciatis.* Here either by his Colleagues he meanes *Bishops*, or *Presbyters*. If *Bishops*, then many *Bishops* will be found in the ordination of one to an inferiour order, which because it was (as I observ'd before) against the practise of Christendome, will not easily be admitted to be the sense of *S. Cyprian*. But if he means *Presbyters* by [*Collega*] then sole

Epist. 33.

ordination is invalidated by this example, for *Presbyters* join'd with him in the ordination of *Aurelius*.

I answer, that it matters not whether by his *Colleagues* he means one, or the other, for *Aurelius* the Confessor who was the man ordain'd, was ordain'd but to be a Reader, and that was no *Order of Divine Institution*, no gift of the *Holy Ghost*, and therefore might be dispensed by one, or more; by Bishops, or Presbyters, and no way enters into the consideration of this question concerning the power of collating those orders which are gifts of the *Holy Ghost*, and of *divine ordinance*; and therefore, this, although I have seen it once pretended, yet hath no validity to impugn the constant practise of *Primitive antiquity*.

But then are all ordinations invalid which are done by meere *Presbyters* without a *Bishop*? What think we of the reformed Churches?

1. For my part I know not what to think. The question hath been so often asked with so much violence, and prejudice, and we are so bound by public interest to approve all that they doe, that wee have disabled our selves to justify our owne. For we were glad at first of abettors against the Errors of the *Romane Church*, we found these men zealous in it, we thank'd God for it (as we had cause) and we were willing to make them recompence, by endeavouring to justify their ordinations; not thinking what would follow upon our selves. But now it is come to that issue, that our own *Episcopacy* is

cy is thought not necessary, because we did not condemn the ordinations of their *Presbytery*.

2. Why is not the question rather, what we think of the *Primitive Church*, then what we think of the *reformed Churches*? Did the *Primitive Councils*, and *Fathers* doe well in condemning the ordinations made by mere *Presbyterie*? If they did well, what was a vertue in them, is no sinne in us. If they did ill, from what principle shall we judge of the right of ordinations? since there is no example in Scripture of any ordination made by *Apostles*, and *Bishops*, and the *Presbytery* that impos'd hands on *Timothy*, is by all antiquity expounded either of the office, or of a College of *Presbyters*, and *S. Paul* expounds it to be an ordination made by his owne hands, as appears by comparing the two epistles to *1. Timothy* together, and may be to mean by the principles of all sides, for if the names be confounded, then *Presbyter* may signify a *Bishop*, and that they of this *Presbytery* were not *Bishops*, they can never prove from Scripture, where all men grant that the Names are confounded.

So that whence will men take their estimate for the rites of ordination? From Scripture? That gives it alwayes to *Apostles*, and *Bishops* (as I have proved) and that a *Priest* did ever impose hands for ordination can never be shewne from thence. From whence then? From *Antiquity*? That was so farre from licencing ordinations made by *Presbyters* alone, that *Presbyters* in the *primitive Church* did never

never joyne with *Bishops* in Collaring holy Orders of *Presbyter*, and *Deacon*, till the 4th *Council of Carthage*; much lesse doe it alone, rightly, and with effect. So that, as in *Scripture* there is nothing for *Presbyters* ordaining, so in *Antiquity* there is much against it; And either in this particular we must have strange thoughts of *Scripture*, and *Antiquity*, or not so faire interpretation of the ordinations of reformed *Presbyteries*. But for my part I had rather speake a truth in sincerity, then erre with a glorious correspondence.

But will not necessity excuse them who could not have orders from *Orthodoxe Bishops*? shall we either sinne against our consciences by subscribing to hereticall, and false resolutions in *materia fidei*, or else loose the being of a Church, for want of *Episcopall ordinations*? * Indeed if the case were just thus it was very hard with the good people of the transmarine Churches; but I have here two things to consider.

1. I am very willing to beleive that they would not have done any thing either of error, or suspicion, but in cases of necessity. But then I consider that *M. Du Plessis*, a man of honour, and Great learning does attest, that at the first reformation there were many *Arch-Bishops* and *Cardinals* in *Germany*, *England*, *France*, and *Italy* that joyn'd in the reformation, whom they might, but did not imploy in their ordinations; And what necessity then can be pretended in this case, I would faine learne that I might make their defence. But, which is of more, and deeper

deeper consideration, for this might have been done by inconsideration, and irresolution, as often happens in the beginning of great changes, but, it is their constant and resolved practise at least in *France*, that if any returns to them they will reordayne him by their *Presbytery*, though he had before *Episcopall* Ordination, as both their friends and their enemies beare witness.

Daneus part. 2. l. 202. lib. 2. cap. 22. Perron. repl. fol. 92. im- press. 1605.

2. I consider that necessity may excuse a personall delinquency; but I never heard that necessity did build a Church. Indeed no man is forc'd for his owne particular to committ a sinne, for if it be absolutely a case of necessity, the action ceases to be a sinne, but indeed if God meane to build a Church in any place, he will doe it by meanes proportionable to that end, that is, by putting them into a possibility of doing, and acquiring those things which himselve hath required of necessity to the constitution of a Church. * So that, supposing that Ordination by a *Bishop* is necessary for the vocation of *Priests*, and *Deacons* (as I have proved it is) and therefore for the founding, or perpetuating of a Church, either God hath given to all Churches opportunity and possibility of such Ordinations, and then, necessity of the contrary, is but pretence and mockery, or if he hath not given such possibility, then there is no Church there to be either built, or continued, but the Candlestick is presently removed.

There are diverse stories in *Ruffinus* to this purpose. When *Adeus* and *Frumentius* were surpris-

Ecclesiast. lib. 10. cap. 9. per Ruffinum.

zed by the Barbarous *Indians*, they preached Christianity, and baptized many, but themselves being but *Lay-men* could make no *Ordinations*, and so not fixe a Church. What then was to be done in the case? *Frumentius Alexandriam pergit & rem omnem, ut gesta est, narrat Episcopo, ac monet, ut provideat virum aliquem dignum quem congregatis jam plurimis Christianis in Barbarico solo Episcopum mittat.* *Frumentius* comes to *Alexandria* to get a Bishop. *Athanasius* being then Patriarch ordain'd *Frumentius* their Bishop, & tradito ei Sacerdotio, redire eum cum Domini Gratia unde venerat jubet ex quo (*Saith Rufinus*) in India partibus, & populi Christianorum & Ecclesia facta sunt, & Sacerdotium capit.

*Ibidem c. 10.
& apud
Theodoret.
l. 1.*

The same happened in the case of the *Iberians* converted by a Captive woman, postea verò quàm Ecclesia magnificè constructa est, & populi fidem Dei majore ardore sitiebant, captiva monitu ad Imperatorem *Constantinum* tatiùs Gentis legatio mittitur: Res gesta exponitur: SACERDOTES mittere oratur qui captum erga se Dei munus implerent. The worke of Christianity could not be completed, nor a Church founded without the Ministry of Bishops. * Thus the case is evident, that the want of a Bishop will not excuse us from our endeavours of acquiring one, and where God meanes to found a Church there he will supply them with those meanes, and Ministeries which himselfe hath made of ordinary and absolute necessity. And therefore if it happens that those Bishops which are of ordinary Ministrati-

on amongst us, prove hereticall, still Gods Church is Catholike, and though with trouble, yet Orthodoxe *Bishops* may be acquir'd. For just so it happen'd when *Mauwia* Queene of the *Saracens* was so earnest to have *Moses* the Hermit made the *Bishop* of her Nation, and offer'd peace to the Catholikes upō that condition; *Lucius* an *Arrian* troubled the affayre by his interposing and offering to ordayne *Moses*; The Hermit discover'd his vilenefse, & *isa* *Ecclesi: bish.* *maiore dedacore deformatus compulsus est acquiescere.* lib. 18. cap. 6. *Moses* refus'd to be ordayn'd by him that was an *Arrian*. So did the refoim'd Churches refuse ordinations by the *Bishops* of the *Roman* communion. But what then might they have done? Even the same that *Moses* did in that necessity; *compulsus est ab Episcopis quos in exilium truserat (Lucius) sacerdotium sumere.* Those good people might have had orders from the *Bishops* of *England*, or the *Lutheran Churches*, if at least they thought our Churches Catholike, and *Christian*.

If an ordinary necessity will not excuse this, will not an extraordinary calling justifie it? Yea, most certainly, could we but see an ordinary prooffe for an extraordinary calling, viz: an evident prophecy, demonstration of Miracles, certainty of reason, clarity of sense, or any thing that might make faith of an extraordinary mission.

But shall we then condemne those few of the Reformed Churches whose ordinations alwaies have beene without *Bishops*? No indeed. That must not be. They stand, or fall to their owne Master. And

though I cannot justify their ordinations, yet what degree their Necessity is of, what their desire of *Episcopall* ordinations may doe for their personall excuse, and how farre a good life, and a *Catholike* be-
leife may leade a man in the way to heaven, (al-
 though the formes of externall communion be not
 observ'd) I cannot determine. * For ought I know,
 their condition is the same with that of the Church
 of *Pergamus* [*I know thy works, and where thou
 dwellest, even where Sathans seate is, and thou heldest
 fast my FAITH, and hast not denied my Name; Nibi-*
*lominus habeo adversus te pauca, some few things I
 have against thee;*] and yet of them, the want of
 Canonically ordinations is a defect which I trust
 themselves desire to be remedied; but if it cannot
 be done, their sinne indeed is the lesse, but their mi-
 sery the Greater. * I am sure I have said sooth, but
 whether or no it will be thought so, I cannot tell;
 and yet why it may not I cannot guesse, unlesse they
 only be impeccable, which I suppose will not so ea-
 sily be thought of them, who themselves thinke, that
 all the Church possibly may faile. But this I would
 not have declar'd so freely, had not the necessity of
 our owne Churches requir'd it, and that the first
 pretence of the legality, and validity of their ordi-
 nations beene boyed up to the height of an absolute
 necessity; for else why shall it be called Tyranny in
 us to call on them to conforme to us, and to the
 practise of the *Catholike Church*, and yet in them be
 called a good and a holy zeale to exact our confor-
 mity to them; But I hope it will so happen to us,
 that

that it will be verified here, what was once said of the Catholikes under the fury of *Iustina*, *sed tanta fuit perseverantia fidelium populorum; ut animas prius amittere, quam Episcopum mallet;* If it were put to our choice, rather to dye (to wit the death of *Martyrs*, not rebels) then loole the sacred order, and offices of *Episcopacy*, without which no Priest, no ordination, no consecration of the Sacrament, no absolution, no rite, or Sacrament legitimately can be performed in order to eternity.

The summe is this. If the Canons, and Sanctions *Apostolicall*, if the decrees of eight famous Councells in Christendome, of *Ancyra*, of *Antioch*, of *Sardus*, of *Alexandria*, two of *Constantinople*, the *Arausican* Councell, and that of *Hispalis*; if the constant successive Acts of the famous *Martyr Bishops* of *Rome* making ordinations, if the testimony of the whole *Pontificall book*, if the *dogmaticall resolution* of so many *Fathers*, *S. Denis*, *S. Cornelius*, *S. Athanasius*, *S. Hierome*, *S. Chrysostome*, *S. Epiphanius*, *S. Austin*, and diverse others, all appropriating ordinations to the *Bishops* hand: if the constant voice of *Christendome*, declaring ordinations made by *Presbyters*, to be null, and void in the nature of the thing: and never any act of ordination by a *Non-Bishop*, approved by any Councell, decretall, or single suffrage of any famous man in Christendome: if that ordinations of *Bishops* were alwaies made, and they ever done by *Bishops*, and no pretence of *Priests* joyning with them in their consecrations, and after all this it was declared hereby to

communicate the power of giving orders to *Presbyters* either alone, or in conjunction with *Bishops*, as it was in the case of *Aerius*: if all this, that is, if whatsoever can be imagined, be sufficient to make faith in this particular; then it is evident that the power, and order of *Bishops* is greater then the power, and order of *Presbyters*, to wit, in this Great particular of ordination, and that by this loud voyce, and united vote of Christendome.

§ 33.
And Confirmation,

*Epist. de cho-
repiſc.*

* BUT this was but the first part of the power which *Catholick antiquity* affixed to the order of *Episcopacy*. The next is of *Confirmation of baptized people*. And here the rule was this, which was thus expressed by *Damascen*: *Apostolorum, & Successorum eorum est per manus impositionem donum Spiritus sancti tradere*. It belongs to the *Apostles* and their successors to give the Holy Ghost by imposition of hands. But see this in particular instance.

The Councell of *Eliberis* giving permission to faithfull people of the Laity to baptize *Catechumens* in cases of necessity, and exigence of journey; *ita tamen ut si supervixerit [baptizatus] ad Episcopum eum perducas, ut per manus impositionem proficere possit*. Let him be carried to the *Bishop* to be improv'd by imposition of the *Bishops* hands. This was Law.

*Epist. ad Iu-
balian.*

It was also custome faith *S. Cyprian*, *Quod nunc quoque, apud nos geritur, ut qui in Ecclesia baptizantur, per Praepositos Ecclesia offerantur, & per nostram orationem*

orationem, & manus impositionem Spiritum sanctum consequantur, & signaculo Dominico consummantur. And this custome was Catholick too, and the Law was of Vniuersall concernement. OMNES Fideles per manuum impositionem EPISCOPORUM Spiritum Sanctum post baptismum accipere debent, ut pleni Christiani accipere debent. So S. *Vrbane*. in his decretall Epistle; And, *Omni*b^{us} festinandum est sine mora renasci, & demum CONSIGNARI AB EPISCOPO Et septiformem Spiritus sancti gratiam recipere, so saith the old Author of the fourth Epistle under the name of S. *Clement*. ALL FAITHFULL baptized people must goe to the Bishop to be consign'd, and so by imposition of the Bishops hands to obtaine the seven fold giufts of the Holy Ghost.

Apud Sev. Bl-
nium in 1.
rom. Concil.

Melchisedes in his Epistle to the Bishops of *Spain* affirms confirmation in this, to have a speciall excellency besides baptisme, quod solum a summis Sacerdotibus confertur, becaule Bishops only can give confirmation; And the same is said, & proov'd by S. *Eusebius* in his third Epistle enjoyning great veneration to this holy mystery, quod ab aliis perfici non potest nisi a summis Sacerdotibus. It cannot, it may not be perform'd by any, but by the Bishops.

Thus S. *Chrysostome* speaking of S. *Philip* converting the *Samaritans*, διὰ τὴν ἀνάγκην, ὡς καὶ οἱ ἄλλοι ἀποστόλοι ἐποίησαν ἐν τοῖς ἔθνεσιν. καὶ ὁ φιλίππος ἐποίησε ἐν τοῖς Ἰουδαίοις καὶ Ἰσραηλῶσι. Philip baptizing the men of *Samaria*, gave not the Holy Ghost to them whom he had baptized. For He HAD NOT POWER. For this giuft was only of the twelve Apostles. And a little after

Homil. 18. in
AG.

after: *ὅτι ἡ ἀποστολή ἐξέστην*. This was PECU
LIAR to the *Apostles*. *ὅτι ἐν τῇ κοινῇ, καὶ ἄλλοι πρὸς*
ἐξ ἑαυτῶν ἔκτισαν, whence it comes to passe, that
the principall and chiefe of the Church doe it, and
none else. And *George Pachymeres*, the Paraphrast
of *S. Dionysius*; *ἡ ἀρχιερεὺς ἔχει οἱ τὸ ἕλκειν τὴν ἐκ-*
κλησίαν ἐκ τῆς κοινῆς. *ὅτι ἡ ἀρχιερεὺς ἐκκλησία*. It is re-
quired that a *Bishop* should configne faithfull peo-
ple baptiz'd. For this was the *Ancient practise*.

I shall not need to instance in too many particulars, for that the Ministry of confirmation was by Catholick custome appropriate to *Bishops* in all ages of the Primitive Church is to be seen by the concurrent testimony of Councells, & Fathers, particularly of *S. Clemens Alexandrinus* in ** Eusebius*, ** Tertullian*, *S. ^b Innocentius* the first, ** Damasus*, *^d S. Leo*, in *^c John* the third, in *S. ^f Gregory*, *Amphilochius* in the life of *S. Basil* telling the story of *Bishop Maximinus* confirming *Basilus*, and *Eubulus*, the *^e Council* of *Orleans*, and of *^h Melas*, and lastly of *ⁱ Severus* which affirms, *Non licere Presbyteris per impositionem manuum fidelibus baptizandis paracletum spiritum tradere*. It is not lawfull for Presbyters to give confirmation, for it is properly an act of Episcopall power *Chrismate spiritus S. superinfunditur*. *Vtraq; vero ista manu, & ore Antistitis impetramus*. These are enough for authority, and dogmaticall resolution from antiquity. For truth is, the first that ever did communicate the power of confirming to Presbyters was *Photius*, the first author of that unhappy and long lasting schisme

* Lib. 3, hist.

cap. 17.

a De Bapti/

b EpiB.1.cab

3. ad Decemr.

с Epi/β.4.

d Epiß. 88.

c Epiß. ad E-

pic. German

f Lib. 3, pp. 9

g Apud Grati

en. de con/e-

Grat. diff. 5.

can be seen

In *Ibid.* Can. v.

Episcopi

schisme between the *Latins*, and *Greek Churches*, and it was upon this occasion too. For when the *Bulgarians* were first converted, the *Greekes* sent Presbyters to baptize, and to confirme them. But the *Latins* sent againe to have them re-confirme, both because (as they pretended) the *Greekes* had no jurisdiction in *Bulgaria*, nor the *Presbyters* a capacity of order to give confirmation.

vide Anast. biblioth. præs. in Can. 8. Synodi.

The matters of fact, and acts Episcopall of confirmation are innumerable, but most famous are those confirmations made by *S. Rembert* Bishop of *Brema*, and of *S. Malchus* attested by *S. Bernard*, because they were ratified by miracle, with the Ancient story. I end this with the saying of *S. Hierome*, *Exis ubi scriptum sit? In Actibus Apostolorum. Sed etiam si Scripturae auctoritas non subesset, totius orbis in hanc partem consensus in illar. præceptis oblineret.* If you aske where it is written? (viz. that Bishops alone should confirme) it is written in the *Acts of the Apostles* (meaning, by precedent, though not expresse precept) but if there were no authority of Scripture for it, yet the consent of all the world upon this particular is instead of a command. * * * It was fortunate that *S. Hierome* hath expressed himselfe so confidently in this affaire, for by this we are arm'd against an objection from his own words, for in the same dialogue, speaking of some acts of Episcopall priviledge and peculiar ministrations, particularly, of Confirmation, he saies, it was *ad honorem potius Sacerdotii quam ad legis necessitatem.* For the honour of the Priesthood, rather then for the necessity of a law.

vide Oportum. lib. 2. S. Bernard. in vita S. Malachie. Surium. rom. 1. in Febr. dial. adv. Lucifer.

To this the answer is evident from his own words: That *Bishops* should give the Holy Ghost in confirmation, is written in the Acts of the *Apostles*; and now that this is reserved rather for the honour of *Episcopacy*, then a simple necessity in the nature of the thing makes no matter. For the question here that is only of concernment, is not to what, and this power is reserved to the *Bishop*, but by whom it was reserved. Now *S. Hierome* saies it was done *apud Adā*, in the Scripture, therefore by Gods Holy Spirit, and the end he also specifies, viz. for the honour of that sacred order, *non propter legi necessitatem, nec quia ibi est necessitas legis*, that confirmation should be administered by the *Bishop*. Not that a Priest may doe it, but that, as *S. Hierome* himselfe there argues, the Holy Ghost being already given in baptism, if it happens that *Bishops* may not be had (for he puts the case concerning persons in bondage, and places remote, and destitute of *Bishops*) then in that case there is not the absolute necessity of a Law, that Confirmation should be had at all. A man does not perish if he have it not, for that this thing was reserved to a *Bishops* peculiar ministration, was indeed an honour to the function, but it was not for the necessity of a Law tying people in all cases actually to acquire it. So that this [*non necessarium*] is not to be referred to the *Bishops* ministration, as if it were not necessary for him to doe it when it is to be done, not that a Priest may doe it if a *Bishop* may not be had, but this *non necessarium* is to be referred to confirmation it selfe, so that

if a Bishop cannot be had, confirmation, though with much losse, yet with no danger, may be omitted. This is the summe of S. Hieroms discourse, this reconciles him to himselfe, this makes him speak conformably to his first assertions, and consequently to his arguments, and to be sure, no exposition can make these words to intend that this reservation of the power of confirmation to Bishops, is not done by the Spirit of God, and then let the sense of the words be what they will, they can doe no hurt to the cause; and as easily may we escape from those words of his, to Rusticus Bishop of Narbona. *Sed quia scriptum est, Presbyteri duplici honore honorentur prædicare vos docet, utile est benedicere, congruum confirmare, &c.* It is quoted by Gratian dist. 95. can. eccl. 196. But the glosse upon the place expounds him thus, *i. e. in fide*, the Presbyters may preach, they may confirme their Auditors, not by consignation of Chrisme, but by confirmation of faith; and for this, quotes a paralell place for the use of the word [*Confirmare*] by authority of S. Gregory, who sent Zachary his legate into Germany from the See of Rome, *ut Orthodoxos Episcopos, Presbyteros, vel quoscumq; reperire potuisset in verbo exhortationis perfectos, amplius confirmaret.* Certainly S. Gregory did not intend that his legate Zachary should confirme Bishops & Priests in any other sense but this of S. Hieroms in the present, to wit, in faith and doctrine, not in rite, and mystery, and neither could S. Hierome himselfe intend that Presbyters should doe it at all but in this sense

of S. Gregory, for else he becomes an *Antistrephon*, and his owne opposer, on divi 15v. 3101 down divi

in Ephef. 4.

* Yea, but there is a worse matter then this. S. Ambrose tells of the Egyptian Priests, that they in the absence of the Bishop doe confirme. *Deniq; apud Egyptum Presbyteri consignant si praesent non sit Episcopus.* But

1. The passage is suspicious, for it interrupts a discourse of S. Ambrose's concerning the Primitive Order of election to the Bishopricke, and is no way pertinent to the discourse, but is incircled with a story of a farre different consequence, which is not easily thought to have beene done by any considering and intelligent Author.

2. But suppose the clause is not surreptitious, but naturall to the discourse, and borne with it, yet it is matter of fact, not of right, for S. Ambrose neither approves, nor disproves it, and so it must goe for a singular act against the Catholike practise and Lawes of Christendome.

3. If the whole clause be not surreptitious, yet the word [*Consignant*] is, for S. Austin who hath the same discourse, the same thing, viz: of the dignity of Presbyters, tells this story of the A& and honour of Presbyters in Alexandria, and all Egypt, almost in the other words of his Master S. Ambrose, but he tells it thus, *Nam & in Alexandria & per totum Aegyptum si desit Episcopus, Consecrat Presbyter.* So that it should not be *consignat*, but *consecrat*; for no story tells of any confirmations done in Egypt by Presbyters, but of consecrating the

Eucharist

Quest. 101.
Pet. & N.
Testam. Bo-
lica.

Eucharist in cases of *Episcopall* absence, or commission I shall give account in the Question of Jurisdiction; that was indeed permitted in *Aegypt*, and some other places, but Confirmation never, that we can find else where, and this is too improbable to beare weight against evidence and practise *Apostolicall*, and foure *Councells*, and 16 ancient *Catholicall Fathers*, testifying that it was a practise and a Law of *Christendome* that *Bishops* onely should confirme, and not *Priests*, so that if there be no other scruple, this Question is quickly at an end.

* * But *S. Gregory* is also pretended in objection; for he gave dispensation to the *Priests* of *Sardinia*, *ut baptizatos signant*, to aneale baptized people. Now anointing the forehead of the baptized person, was one of the solemnities of confirmation, so that this indulgence does arise to a power of Confirming, for *Unctio* and *Chrismatio* in the first *Arausican Councell*, and since that time *Sacramentum Chrismatis* hath beene the vsuall word for confirmation. But this will not much trouble the buisnesse.

Because it is evident that he meanes it not of confirmation, but of the *Chrisme* in those times by the rites of the Church us'd in baptism. For in his 9th *Epistle* he forbids *Priests* to anoynt baptized people, now here is precept against precept, therefore it must be understood of severall anoyntings, and so *S. Gregory* expounds himselfe in this 9th *Epistle*, *Presbyteri baptizatos infantes signare bis in fronte Chrismate non presumant*. *Presbyters may not a-*

Can. 52.

maynt baptised people twice, once they might; now that this permission of anoynting was that which was a ceremony of baptism, nor an act of confirmation, we shall see by comparing it with other Canons. * In the collection of the Orientall Canons by *Martinus Bracarenfis*, It is decreed thus, [*Presbyter praesente Episcopo non SIGNET infantes, nisi forte ab Episcopo fuerit illi praeceptum. A Priest must not signe infantes without leave of the Bishop if he be present. Must not signe them*] that is with Chrisme in their foreheads, and that in baptism; for the circumstant Canons doe expressly explicate, and determine it; for they are concerning the rites of baptism, and this in the midst of them. And by the way this may answer *S. Ambrose* his [*Presbyteri consignanti absente Episcopo*] in case it be so to be read; for here wee see a consignation permitted to the presbyters in the Easterne Churches to be used in baptism, in the absence of the Bishop, and this an act of indulgence and favour, and therefore extraordinary, and of use to *S. Ambrose* his purpose of advancing the Presbyters, but yet of no objection in case of confirmation. * And indeed [*Consignari*] is us'd in Antiquity for any signing with the Crosse, and anealing. Thus it is us'd in the first *Arausican Councell* for extreame *Unction*, which is there in case of extreame necessity permitted to Presbyters: *Hæreticos in mortis discrimine positos, si Catholici esse desiderent, si desit Episcopus à Presbyteris cum Chrismate, & benedictione CONSIGNARI placet. Consign'd* is the word, and it was clearly in extreame *Unction*,

Can. 5

tion, for that rite was not then ceased, and it was in anealing a dying body, and a part of reconciliation, and so limited by the sequent Canon and not to be fancied of any other consignation. But I returne. *** The first Councell of Toledo prohibites any from making Chrisme, but *Bishops* only, and takes order, *ut de singulis Etolasiu ad Episcopum an, to diem Pascha Diaconi designantur, ut consecutum Chrisma ab Episcopo destinatum ad diem Pascha pos. sit occurrere*; that the Chrisme be fetch't by the Deacons from the *Bishop* to be us'd in all Churches. But for what use? why, it was *destinatum ad diem Pascha* sayes the Canon, against the Holy time of Easter, and then, at Easter was the solemnity of publike baptismes, so that it was to be us'd in baptism. And this sense being premised, the Canon permits to *Presbyters* to signe with Chrisme, the same thing that S. Gregory did to the *Priests* of Sardinia. Statutum verò est, Diaconum non Chrismare, sed Presbyterum absente Episcopo, presente verò, si ab ipso fuerit praeceptum. Now although this be evident enough, yet it is something clearer in the first Arausican Councell, *Nullus ministrorum qui BAPTIZANDI recipit officium sine Chrismate usquam debet progredi, quia inter nos placuit semel in baptismo Chrismari*. The case is evident that Chrismation or Consigning with oynement was us'd in baptism, and it is as evident that this Chrismation was it which S. Gregory permitted to the *Presbyters*, not the other, for he expressly forbad the other and the exigence of the Canon, and practise of the Church

Can. 10.

Can. 1.

*Epiſt. 1. ad
Decent.
Cap. 3.*

Church expound it ſo, and it is the ſame which *S. Innocent* the firſt decreed in more expreſſe and diſtinctive termes, *Presbyteris Chriſmaſt baptizatos ungere licet, ſed quod ab Episcopo fuerit Conſecratum*; there is a cleare permiſſion of conſigning with Chriſme in baptiſme, but he ſubjoynes a prohibition to Priests for doing it in confirmation; *non tamen frontem eodem oleo ſignare, quod ſolis debetur Episcopi cum tradunt Spiritum Sanctum Paracletum*.

By the way; ſome, that they might the more clearly determine *S. Gregory's* diſpenſation to be only in baptiſmall Chriſme, read it, [*Et baptizandos ungant*] not [*baptizator*] ſo *Gratian*, ſo *S. Thomas*, but it is needleſſe to be troubled with that, for *Innocentius* in the decretall now quoted uſeth the word [*Baptizator*] and yet clearly diſtinguiſhes this power from the giving the Chriſme in Confirmation.

I know no other objection, and theſe wee ſee hinder not but that having ſuch evidence of fact in Scripture of confirmations done only by *Apoſtles*, and this evidence urged by the Fathers for the practice of the Church, and the power of confirmation by many Councells, and Fathers appropriated to *Bishops*, and denyed to *Presbyters*, and in this they are not only Doctors teaching their owne opinion, but witneſſes of a Catholike practice, and doe actually atteſt it as done by a Catholike conſent; and no one example in all antiquity ever produc'd of any Priest that did, no law that a Priest might impoſe hands for confirmation; wee may conclude it to be a power

power *Apostolicall* in the *Originall*, *Episcopall* in the *Succession*, and that in this power, the order of a *Bishop* is *higher* then that of a *Presbyter*, and so declar'd by this instance of *Catholike Practise*.

THus farre I hope we are right. But I call to mind, that in the *Nesotrophium* of the old Philosopher that undertook to cure all Calentures by Bathing his Patients in water, some were up to the Chin, some to the Middle, some to the Knees; So it is amongst the enemies of the Sacred Order of *Episcopacy*; some endure not the Name, and they indeed deserve to be over head and eares; some will have them all one in office with *Presbyters*, as at first they were in Name; and they had need bath up to the Chinne; but some stand shallower, and granta little distinction, a precedency perhaps for order sake, but no preheminehce in reiglement, no superiority of Jurisdiction; Others by all meanes would be thought to be quite thorough in behalfe of *Bishops* order, and power such as it is, but call for a reduction to the primitive state, and would have all *Bishops* like the Primitive, but because by this meanes they thinke to impaire their power, they may well endure to be up to the ankles, their error indeed is lesse, and their pretence fairer, but the use they make of it, of very ill consequence. But curing the mistake will quickly cure this distemper, That then shall be the present issue, that in the *Primitive Church* *Bishops* had more power, and greater exercise of absolute jurisdiction, then now Men

§ 34.
And jurisdiction,

Which
they ex-
pressed in
attributs
of autho-
rity, and
great pow-
er,

*Epist. ad
Trallian.*

will endure to be granted, or then themselves are
very forward to challenge.

I. Then, The Primitive Church expressing
the calling and offices of a Bishop, did it in termes of
presidency and authority. *Episcopus typum Dei
Patris imitatus gerit*, saith *S. Ignatius*; The Bishop
carries the representation of God the Father; that is,
in power and authority to be sure, (for how else?)
so as to be the supreme in *suo ordine*, in offices Ec-
clesiasticall. And againe, *Quidem aliud est Epis-
copus quam is qui totum Principatum, & potestate super-
ior est*? Here his superiority and advantage is ex-
pressed to be in his power; A Bishop is greater and
higher then all other power, viz: in *materia*, or
gradu religionis. And in his Epistle to the *Magne-
sians*, *Hoc ut hoc sit omnibus studium in Dei con-
cordia omnia agere*. EPISCOPUS PRESIDENTE LO-
CO DEI. Doe all things in Unity, the Bishop being
PRESIDENT IN THE PLACE OF GOD. President
in all things. And with a full tide yet, in his E-
pistle to the Church of *Smyrna*, *Honora Episcopum
ut PRINCIPEM SACERDOTUM imaginem Dei re-
ferentem, Dei quidem propter Principatum, Christi
vero propter Sacerdotium*. It is full of fine expressi-
on both for Eminency of order, and Jurisdiction.
The Bishop is the PRINCE OF THE PRIESTS bear-
ing the image of God for his Principality (that's his
jurisdiction and power) but of Christ himselfe for
his Priesthood, (that's his Order.) *S. Ignatius* hath
spoken fairely, and if we consider that he was so pri-
mitive a man that he himselfe is a Christ in the flesh, and

liv'd a man of exemplary sanctity, and dyed a Martyr, and hath been honoured as holy Catholike by all posterity, certainly these testimonies must needs be of Great pressure, being *Sententia repetiti dogmatis*, not casually slip't from him, and by incogitancy, but resolutely and frequently.

But this is attested by the generall expressions of after ages. *Fungaris circa eum POTESTATE HONORIS tui*, saith S. Cyprian to Bishop Rogatianus. Execute the POWER OF THY DIGNITY upon the refractory Deacon; And VIGOR EPISCOPALIS, and AUTHORITY CATHEDRÆ are the the words expressive of that power whatsoever it be which S. Cyprian calls upon him to assert, in the same Epistle. This is high enough. So is that which he presently subjoynes, calling the Bishops power *Ecclesia gubernanda sublimem ac divinam potestatem*, a high and a divine power and authority in regiment of the Church. * *Locus Magisterij traditus ab Apostolis*, So S. Irenæus calls Episcopacy; A place of Mastership or authority deliver'd by the Apostles to the Bishops their successors. * Eusebius speaking of Dionysius, who succeeded Heraclas, he received (saith he) τῆς ἐπισκοπῆς τῆς κατὰ ἡμετέρας ἐκκλησίας τὴν ἐποποιαν. The Bishoprick of the PRECEDENCY over the Churches of Alexandria. * οὗ τὴν ἀψίδα τῆς ἐποποιᾶς, saith the Councell of Sardis, to the TOP or HEIGHT of Episcopacy. APICES & PRINCIPES OMNIUM, so Optatus calls Bishops, the CHIEFE, and HEAD of all; and S. Denys of Alexandria, *Scribit ad Fabianum Urbis Romæ Episcopum, & ad alios quamplurimos Patres*.

lib. 3. epist. 9.

lib. 4. cap. 63.

lib. 6. hist. cap. 26.

Can. 10.

lib. 2. ado.

lib. 6. bisp.
cap. 26.
Homil. 7. in
Ierem.

ECCLESIAARUM PRINCIPES de fide Catholica sua, saith Eusebii. And Origen calls the Bishop, cum qui TOTIUS ECCLESIAE ARCEM obtinet, He that hath obtayn'd the TOWER OR HEIGHT of the Church.

The Fathers of the Councell of Constantinople in Trullo ordain'd that the Bishops dispossest of their Churches by incroachments of Barbarous people upon the Church's pale, so as the Bishop had in eff. & no Diocesse, yet they should enjoy τῆς αὐτοῦ ἐκκλησίας οὐδενὴ τὴν ἐξουσίαν the authority of their PRESIDENCY according to their proper state; their appropriate presidency. And the same Councell calls the Bishop, τῆς ἐκκλησίας οὐδενὴ the PRELATE or PERFECT of the Church; I know not how to expound it better. But it is something more full in the Greeks.

Can. 69.

Councell of Carthage Commanding that the convert Donatists should be received according to the will and pleasure of the Bishop, τὸ ἐν τῇ αὐτοῦ τέρψιτι βραβεύειν. EKKΛΗΣΙΑ, that GOVERNES the Church in that place. * And in the Councell of Antioch ἐν τῇ ἐκκλησίᾳ αὐτοῦ τῆς ἐκκλησίας ἀρχιεπισκοπὴν ἔχοντα, The Bishop hath POWER OVER the affayrs of the Church. * Hoc quidem tempore Romana Ecclesia Sylvester retinacula gubernabat. S. Sylvester [the Bishop] held the

Can. 25.

Reynes or the stearne of the Roman Church, saith Theodoret.

bisp. tripart.
lib. 1. cap. 12.

de dignit. sacerdot. c. 2.

But the instances of this kind are infinite, two may be as good as twenty, and these they are. The first is of S. Ambrose, HONOR, & SUBLIMITAS Episcopalis nullis poterit comparationibus adaequari. The HONOUR and SUBLIMITY of the Episcopall Order

der is beyond all comparison great. And their commission he specifies to be in *Pasce oves meas; Vnde regenda Sacerdotibus contraduntur, merito RECTORIBUS suis subdi dicuntur &c: The sheepe are delivered to Bishops, as to RULERS and are made their Subjects; And in the next chapter, Hac verò cuncta, Fra-* Cap. 3.
*tres, idè nos præmissis cognoscere debetis, ut ostenderemus nihil esse in hoc saculo excellentius Sacerdotibus, nihil SUBLIMIUS EPISCOPIIS reperiri: ut cum dignitatem Episcopatus Episcoporum oraculis demonstramus, & digne noscamus quid sumus.... actione potius, quàm Nomine demonstramus. These things I have said that you may know nothing is higher, nothing more excellent then the DIGNITY, AND EMINENCE OF A BISHOP, &c. * The other is of S. Hierome, CURA TOTIUS ECCLESIAE AD EPISCOPUM PERTINET, The care of the whole Church appertaines to the Bishop. But more confidently spoken is that in his dialogue adversus Luciferianos; Ecclesia salus in SUMMI SACERDOTIS* Cap. 4.
DIGNITATE pendet, cui si non exors quædam & ab omnibus EMINENS DETUR POTESTAS, tot in Ecclesiis efficientur schismata, quot Sacerdotes. The safety of the Church consists in the DIGNITY OF A BISHOP, to whom vnlesse an EMINENT and UNPARALLEL'D POWER be given by all, there will be as many Schismes as Priests.

Here is dignity, and authority, and power enough expressed; and if words be expiessive of things (and there is no other use of thẽ) then the Bishop is SUPERIOR IN A PERRELESSE, AND INCOMPARABLE

AUTHORITY, and all the whole Diocesse are his subjects, viz: *in regimine Spirituali.*

§ 35.
Requiring
Univerfall
obedience
to be given
to Bishops
by Clergy
and Laity.

BUT from words let us passe to things. For the Faith and practise of Christendome requires obedience, Univerfall obedience, to be given to Bishops. I will begin againe with *Ignatius*, that these men who call for reduction of *Episcopacy* to Primitive consistence, may see what they gaine by it, for the more primitive the testimonies are, the greater exaction of obedience to Bishops; for it happened in this, as in all other things; at first, Christians were more devout more pursuing of their duties, more zealous in attestation of every particle of their faith; and that *Episcopacy* is now come to so low an ebbe, it is nothing, but that it being a great part of Christianity to honour, and obey them, it hath the fate of all other parts of our Religion, and particularly of Charity, come to so low a declension, as it can scarce stand alone; and faith, which shall scarce be found upon earth at the comming of the Sonne of Man.

But to our businesse.

S. Ignatius in his epistle to the Church of *Trallis*, *Necesse itaq; est* (saith he) *quicquid facitis, ut sine EPISCOPO NIHIL TENTETIS.* So the *Latine* of *Vedelius*, which I the rather chuse, because I am willing to give all the advantage I can. *It is necessary* (saith the good *Martyr*) *that whatsoever ye doe, you should attempt nothing without your BISHOP.* And to the *Magnesiens*, *Decet itaq; vos obedire EPISCOPO,*

DISCOPO, ET IN NULLO ILLI REFRAGARI. *It is fitting that ye should obey your BISHOP, and in NO THING to be refractory to him.* Here is both a Decree, and a Necessity, already. *It is very fitting, it is necessary.* But if it be possible, we have a fuller expression yet, in the same Epistle; *Quemadmodum enim Dominus sine Patre nihil facit, nec enim possum facere à me ipso quicquam: sic & vos SINE EPISCOPO, nec Presbyter, nec Diaconus, nec Laicus. Nec quicquam videatur vobis consentaneum quod sit PRÆTER ILLIUS IUDICIUM, quod enim tale est, iniquum est, & Deo inimicum.* Here is obedience Unversall, both in respect of things, and persons; and all this no lesse then absolutely necessary. *For as Christ obey'd his Father in all things, saying, of my selfe I can doe nothing: so nor you without your BISHOP; whoever you be, whether Priest, or Deacon, or Lay-man. Let nothing please you, which the Bishop mislikes, for all such things are wicked, and in enmity with God.* * But it seems S. Ignatius was mightily in love with this precept, for he gives it to almost all the Churches he writes to. Wee have already reckon'd the Trallians, and the Magnesians. But the same he gives to the Priests of Tarsus, *ὡς ὁ ἀποστόλος ἡμεῖς ὡς τὸ αὐτὸν θεὸν ὁμιλοῦμεν.* Ye Presbyters be subject to your Bishop. The same to the Philadelphians. *Sine EPISCOPO nihil facite, Doe nothing without your BISHOP.* But this is better explicated in his Epistle to the Church of Smyrna. *Sine EPISCOPO NEMO QUICQUAM FACIAT eorum quæ ad Ecclesiam spectant. No man may doe ANY THING.*

THING WITHOUT THE BISHOP, viz. of those things which belong to the Church. So that this saying expounds all the rest, for this universall obedience is to be understood according to the sense of the Church, viz. to be in all things of Ecclesiastical cognizance, all Church affaires. And therefore he gives a charge to S. Polycarpe their Bishop; that he also look to it, that nothing be done without his leave. *Nihil sine Tuo ARBITRIO agatur, nec item tu quicquam præter Dei facies voluntatem.* As thou must doe nothing against Gods will, so let nothing (in the Church) be done without thine. By the way, observe, he saies not, that as the Presbytery must doe nothing without the Bishop, so the Bishop nothing without them; But, so the Bishop nothing without God. But so it is. *Nothing must Be Done without the Bishop;* And therefore although he encourages them that can, to remaine in Virginitie, yet this, if it be either done with pride, or without the Bishop, it is spoiled. For, *si gloriatus fueris, periit, & si id ipsum statnatur SINE EPISCOPO, corruptum est.* His last dictate in this Epistle to S. Polycarpe, is with an [*Episcopo attendite, sicut & Deus vobis*] The way to have God to take care of us, is to observe our Bishop. *Hinc & vos decet accedere SENTENTIÆ EPISCOPI, qui secundum Deum vos pascit, quemadmodum & facitis, edocti à spiritu;* you must therefore conforme to the sentence of the BISHOP, as indeed yee doe already, being taught so to doe by Gods holy Spirit.

Epist. ad E-
phes.

There needs no more to be said in this cause, if the

the authority of so great a man will beare so great a burden. What the man was, I said before: what these Epistles are, and of what authority, let it rest upon * *Vedelius*, a man who is no waies to be suspected as a party for *Episcopacy*, or rather upon the credit of * *Eusebius*, ^a *S. Hierome*, and * *Ruffinus* ^b who reckon the first seven out of which I have taken these *excerpta*, for naturall and genuine. And now I will make this use of it; Those men that call for reduction of *Episcopacy* to the Primitive state, should doe well to stand close to their principles, and count that the best *Episcopacy* which is first; and then consider but what *S. Ignatius* hath told us for direction in this affaire, and see what is gotten in the bargain. For my part, since they that call for such a reduction hope to gaine by it, and then would most certainly have abidden by it, I think it not reasonable to abate any thing of *Ignatius* his height, but expect such subordination and conformity to the *Bishop* as he then knew to be a law of *Christianity*. But let this be remembered all along, in the specification of the parts of their Iurisdiction. But as yet I am in the generall demonstration of obedience.

The Councell of *Laodicea* having specified some *Can. 56.* particular instances of *subordination*, and *dependance* to the *Bishop*, summes them up thus, * *οὐκ ἔστιν ἡμῶν ὁ ἐπίσκοπος ὡς ὁ κύριος* * *Idem videre* *in apostolico iudicio* and *propter* *et* *in* *omnibus*. So *est apud Damasum. Epist.* likewise the Presbyters let them doe nothing without the precept and counsell of the *Bishop*, so is the translation of *Isidore, ad verbum*. This Councell is ancient

Can. 19.

ent enough, for it was before the first *Nicene*. So also was that of *Arles* commanding the same thing exactly. * *Vt Presbyteri sine conscientia Episcoporum nihil faciant. Sed nec Presbyteri civitatis sine Episcopi precepto amplius aliquid imperare, vel sine autoritate literarum ejus in Vnquaq, parochia aliquid agere*, saies the *thirteenth Canon* of the *Ancyran Councell* according to the Latine of *Isidore*. The same thing is in the first Councell of *Toledo*, the very same words for which I cited the first Councell of *Arles*, viz. *That Presbyters doe nothing without*

Can. 20.

Epist. ad Ne-
potian.

the knowledge or permission of the Bishop. * *Esto SUB-
JECTUS PONTIFICI Tuo, & quasi anima paren-
tem suscipe.* It is the counsell of *S. Hierome*. Be sub-
ject to thy Bishop and receive him as the Father of thy
soule.

I shall not need to derive hither any more parti-
cular instances of the duty, and obedience owing
from the *Laity* to the *Bishop*. For this account will
certainly be admitted by all considering men. God
hath intrusted the soules of the *Laity* to the care of
the Ecclesiasticall orders; they therefore are to sub-
mit to the government of the *Clergy* in matters *Spi-
rituall* with which they are intrusted. For either
there is no Government at all, or the *Laity* must
governe the Church, or else the *Clergy* must. To
say there is no Government, is to leave the Church
in worse condition then a tyranny. To say that the
Laity should governe the Church, when all Eccle-
siasticall Ministeries are committed to the *Clergy*,
is to say, Scripture means not what it saies; for it is

to say, that the Clergy must be *Præpositi*, and *ver-*
ni, and *prælati*, and yet the prelation, and presiden-
cy, and rule is in them who are not ever by Gods
spirit called Presidents or Prelates, and that it is not
in them who are called so. * In the mean time if
the Laity in matters Spirituall are inferior to the
Clergy, and must in things pertaining to the Soule
be rul'd by them, with whom their Soules are in-
trusted; then also much rather they must obey those
of the Clergy, to whom all the other Clergy them-
selves are bound to be obedient. Now since by the
frequent precept of so many Councells, and Fa-
thers, the Deacons and Presbyters must submit in
all things to the *Bishop*, much more must the Laity,
and since the *Bishop* must rule in chiefe, and the
Presbyters at the most can but rule in conjunction,
and assistance, but ever in subordination to the *Bi-*
shop, the Laity must obey *de integro*. For that is to
keep them in that state, in which God hath placed
them.

But for the maine, *S. Clement* in his Epistle to
S. James translated by *Ruffinus*, saith it was the do-
ctrine of *Peter*, according to the institution of *Christ*,
that *Presbyters should be obedient to their Bishop in*
all things; and in his third Epistle; that *Presbyters,*
and Deacons and others of the Clergy must take heed
that they doe nothing without the license of the Bishop.
* And to make this businesse up compleat, all these
authorities of great antiquity, were not the prime
constitutions in those severall Churches respective-
ly, but meere derivations from tradition *Apostoli-*

soverles they had the rule over them, and because no regiment can be without coërcion, therefore there was inherent in them a power of cognition of causes, and coërcion of persons. * The *Canons* of the *Apostles* appointing censures to be inflicted on delinquent person's makes the Bishop's hand to doe it.

Ἐὰν τις ἐπισκοπῶν, ἢ δίακονος καὶ ἐκκλησιαστικὸν γένος ἀποκηρύξῃ. Can. 33.
 τοῖς ἑτέροις μὴ ἐξέσται παρ' αὐτοῦ ἵκεσθαι, ἀλλ' ἢ παρὰ ἀποκηρύκοντος
 αὐτοῦ, εἰ μὴ αὐτὸς ἐκκλησιαστικὸν τινος ὁ ἀποκηρύκων αὐτοῦ. *Esti-*
monem. If any *Presbyter* or *Deacon* be excommuni-
 cated BY THE BISHOP, he must not be received by
 any else, but by him that did so censure him, unlesse
 the BISHOP THAT CENSUR'D HIM be dead. The
 same is repeated in the *Nicene Councell*, only it is Can. 5.
 permitted that any one may appeale to a Synod of
 BISHOPS, si forte aliquā indignatione, aut contentio-
 ne, aut quavis commotione Episcopi sui, excommuni-
 cati sint, if he thinks himselfe wroug'd by prejudice
 or passion; and when the Synod is met, hujusmodi
 examinent *Quæstiones*. But by the way it must be
 Synodus Episcoporum, so the Canon, ut si a demum hi
 qui ob culpas suas EPISCOPORUM SUORUM OFFEN-
 SAS merito contraxerunt, dignè etiam à cæteris ex-
 communicati habeantur, quousq; in communi, vel IPSI
 EPISCOPO SUO. VISUM FUEBIT humaniorum circà
 eos ferre sententiam. The Synod of Bishops must
 ratifie the excommunication of all those who for
 their delinquencies have justly incurred the displea-
 sure of their Bishop, and this censure to stick upon
 them till either the Synod, or their owne Bishop
 shall give a more gentle sentence. * * This Canon

cons the Bishop alone: And the sentence of the Bishop is made firme *omnimodo* in the next Canon, *Si quis Presbyter, vel Diaconus proprii contempta Episcopos... privatim congregationem effecerit, & alia erexerit, & Episcopo accersente non obedierit nec viderit ei parere, nec morem gerere primo & secundo vocanti, hic damnetur omni modo.... Quod si Ecclesiam conturbare, & sollicitare per se, atque tanquam seditionis per potestates exteras opprimatur. What Presbyter so ever refuses to obey his Bishop and will not appeare at his first, or second Summons, let him be deposed, and if he shall persist to disturbe the Church, let him be given over to the secular powers.* * Adde to this the first Canon of the same Councell, *ἐν τῇ αὐτῇ τῇ ἰδίᾳ ἐκκομίσθη ὁ ἀποστόλεως ὁ ἴδιος &c:* If any one be excommunicate by his owne Bishop &c: as it is in the foregoing Canons of Nice and the Apostles. The Result of these Sanctions is this. The Bishop is the Judge: the Bishop is to inflict censures; the Presbyters, and Deacons are either to obey, or to be deposed: No greater evidence in the world of a Superiour jurisdiction, and this established by all the power they had; and this did extend, not only to the Clergy, but to the Laity; for that's the close of the Canon, *ἡ αὐτὴ ἡ ἐκκομίσθη αὐτῶν, ἡ ἀποκομίσθη, ἡ διακόνων, ἡ πρεσβυτέρων ὅτι ἐν τῇ αὐτῇ τῇ ἰδίᾳ ἐκκομίσθη.* This constitution is concerning the Laity, and the Presbyters, and the Deacons, and all that are within the rule, *viz:* that if their Bishop have sequestred them from the holy Communion, they must not be suffered to communicate elsewhere.

But the *AUDIENTIA EPISCOPALIS*; The Bishops Audience

Clergy, and the Laity. And if there be any weight in the concurrent testimony of the *Apostolicall Canons*, of the *Generall Councils of Nice*, and of *Chalcedon*, of the *Councils of Antioch*, of *Sardis*, of *Carthage*, then it is evident, that the *Bishop* is the Ordinary Judge in all matters of Spirituall cognisance, and hath power of censures, and therefore a Superiority of jurisdiction.

This thing only by the way, in all these *Canons* there is no mention made of any *Presbyters assistant* with the *Bishop* in his Courts. For though I doubt not but the *Presbyters* were in some Churches, and in sometimes *synods* and *synodes* as *Ammonius* as *S. Ignatius* calls them, *counsellors and assessors* with the *Bishop*, yet the power, and the right of inflicting censures is only expressed to be in the *Bishop*, and no concurrent jurisdiction mention'd in the *Presbytery*: but of this hereafter more particularly.

* Now we may see these *Canons* attested by practice, and dogmaticall resolution. *S. Cyprian* is the man whom I would choose in all the world to depose in this cause, because he, if any man, hath given all dues to the Colledge of *Presbyters*: and yet if he reserves the Superiority of jurisdiction to the *Bishop*, and that absolutely, and independently of conjunction with the *Presbytery*, we are all well enough, and without suspicion. * *Dis patientiam meam tenui. & Fratres Charissimi* saith he, writing *Epist. 10.* to the *Presbyters* and *Deacons* of his Church. He was angry with them for admitting the *lapsi* without his consent, and though he was as willing as a

ny man to comply both with the Clergy, and people of his Diocese, yet he also must assert his owne privileges, and peculiar. *Quod enim non personam minere debemus de offensâ Domini, quando aliqui de Presbyteris nec Evangelij, nec loci sui memores, sed neq. futuram Domini iudicium, neq. hunc præpositum sibi Episcopum cogitantes, quod nunquam omnino sub antecessoribus factum est ut cum cõsumptis & contemptis Præpositis totum sibi vendicent.* The matter was, that certaine Presbyters had reconciled them that fell in persecution without the performance of penance according to the severity of the Canon, and this was done without the Bishops leave, by the Presbyters [Forgetting their owne place and the Gospell and their Bishop set over them] a thing that was never heard of, till that time. *Totum sibi vendicabant,* They that might doe nothing without the Bishops leave, yet did this whole affaire of their owne heads. Well! Vpon this S. Cyprian himselfe, by his owne authority alone, suspends them till his returne, and so shewes that his authority was independant, theirs was not, and then promises they shall have a faire hearing before him, in the presence of the Confessors, and all the people. *Præca admonitione quâ memori Dominus iubet, ut interim prohibeamur asserere, acturi & apud nos, & apud Confessores ipsos, & apud plebem Universam causam suam.* Here it is plaine that S. Cyprian suspended these Presbyters, by his owne authority, in absence from his Church, and reserved the further hearing of the cause till it should please God to restore him to his See. ¶ But

But this fault of the Presbyters S. Cyprian in the two next Epistles does still more exaggerate, saying, they ought to have ask'd the Bishops leave; *Sicut in præteritum semper sub antecessoribus factum est*, for so was the Catholike custome ever, that nothing should be done without the Bishops leave; but now by doing otherwise they did prevaricate the divine commandement, and dishonour the Bishop. Yea, but the Confessors interceded for the lapsi, and they soldome were discountenanc'd in their requests. What should the Presbyters doe in this case? S. Cyprian tells them, writing to the Confessors, *Petitiones itaq; & desideria vestra Episcopo servent*. Let them keepe your petitions for the Bishop to consider of. But they did not, therefore he suspended them, because they did not *reservare Episcopo honorem Sacerdotij sui, & cathedræ*; Preserve the honour of the Bishops chaire, and the Episcopall authority in presuming to reconcile the penitents without the Bishops leave. Epist. 11.

The same S. Cyprian in his Epistle to Rogatianus Epist. 65. resolves this affayre; for when a contemptuous bold Deacon had abus'd his Bishop, he complain'd to S. Cyprian who was an Arch-Bishop, and indeed S. Cyprian tells him he did honour him in the businesse that he would complaine to him, *cum pro Episcopatus Vigore, & Cathedræ Autoritate haberes potestatem quâ posses de illo statim vindicari*; When as he had power Episcopall and sufficient authority himselfe to have punish'd the Deacon for his petulancy. The whole Epistle is very pertain

nent to this Question, and is cleare evidence for the
 great authority of Episcopall jurisdiction, the
 summe whereof is in this encouragement given to
 Rogationes by S. Cyprian; *Erga ecclesiam cum Po-
 testate Honoris Tui, ut eum vel deponas, vel
 abstinens, Exerciseas tibi potes. as tunc honoris
 him; and either suspend him, or depose him.* And
 therefore he commends Cornelius the Bishop of
 Rome for driving Relicsimus the Schismarick from
 the Church, *rigore pleno quo Episcopum agere oportet,
 with full authority, as becometh a Bishop.* And W
 Socraes telling of the promotion, and qualities of
 S. Iohn Chrysostome, saies, that in reforming the lives
 of the Clergy, he was too fastuous and severe. *Max
 igitur in ipsa militia quum Clericis asper videretur Ec-
 clasia, et plurimis exasus, et veluti furiosum uni-
 versis declinabatur.* He was so rigid in animadversions
 against the Clergy, that he was hated by them, which
 clearly shewes that the Bishop had jurisdiction, and
 authority over them; for tyranny is the excesse of
 power, & authority is the subject matter of rigour,
 and austericy. But this power was intimated in that
 bold speech of his Deacon Serapio, *nunquam poteris, o
 Episcopo, hos corrigere, nisi uno baculo percusseris. Vni-
 versos.* Thou canst not amend the Clergy unless thou
 strikkest them all with thy Pastoral rod. S. Iohn Chry-
 sostome did not indeed doe so, but *non multum post
 temporis plurimos clericorum pro diversis exemit
 causis.* He deprived, and suspended most of the Cler-
 gy men for diverse causes; and for this his severity
 he wanted no slanders against him, for the delin-
 quent

quent Ministers set the people on work against him.

* But here we see that the power of censures was clearly, and only in the Bishop, for he was incited to have punished all his Clergy, [*Universos*,] And he did actually suspend most of them, [*plurimos*]; and I think it will not be believed the Presbytery of his Church should joyne with their Bishop to suspend themselves. Adde to this that *Theodoret* also affirms that *Chrysostome* intreated the Priests to live Canonically according to the sanctions of the Church, *quas quicumque pravaricari præsumerent eos ad exemplum prohibebat accedere*. All whom that transgressed the Canons he forbade them entrance into the Church.

ibid. cap. 4.

Thus *S. Hierome* to *Riparium*, *Mirror sapientum Episcopum, in cuius Parochia esse Presbyter dicitur, acquiescere furari ejus, & non virgâ Apostolica, virgâ, ferreâ confringere vas inutile, & tradere in interitum carnis, ut spiritus saluus fiat*. I wonder (saith he) that the holy Bishop is not mov'd at the fury of *Rigilantius*, and does not breake him with his Apostolicall rod, that by his temporary punishment his soule might be saved in the day of the Lord.

Advers. Vigilant. Epist. 53.

* Hitherto the Bishops Pastorall staffe is of faire power and coërcion.

The Councell of *Aquileia* convoked against the *Arians*, is full and mighty in asserting the Bishops power over the Laity, and did actually exercise censures upon the Clergy, where *S. Ambrose* was the Man that gave sentence against *Polladius* the *Arian*. *Polladius* would have desired the judgement of

the Bishops, for he saw he should certainly be condemned and would faine have been judg'd by some honourable personages of the Laity. But S. Ambrose said, *Sacerdotes de Laicis judicare debent, non Laici de Sacerdotibus*. Bishops must judge of the Laity, not the Laity of Bishops. That's for the jus, and for the factum it was the shutting up of the Councell; S. Ambrose Bishop of Millaine gave sentence [*Pronuncio illum indignum Sacerdotio, & carendum, & in loco ejus Catholicus ordinetur.*] * The same also was the case of Marcellus Bishop of Ancyra in Galatia whom for heresy the Bishops at Constantinople depos'd, Eusebius giving sentence, and chose Basilius in his Roome.

Tripart. bish.
lib. 3. cap. 9.

Tripart. bish.
lib. 1. c. 12.

But their Grand-father was serv'd no better. Alexander Bishop of Alexandria serv'd him neither better nor worse. So Theodoret. *Alexander autem Apostolicorum dogmatum predicator, prius quidem revocare eum admonitionibus, & consilijs nitrebatur. Cum vero eum superbiere vidisset, & apertè impietatis facinora predicare, ex ordine Sacerdotali removit.* The Bishop first admonish'd the heretick, but when to his false doctrine he added pertinacy he deprived him of the execution of his Priestly function.

This crime indeed deserv'd it highly. It was for a lesse matter that Triferial the Bishop excommunicated Exuperantius a Presbyter, viz. for a personall misdemeanour, and yet this censure was ratified by the Councell of Taurinum, and his restitution was left *arbitrio Episcopi*, to the good will and pleasure of the Bishop who had censur'd him. *Statuit quod*
de

Can. 4. Ann.
Dom. 397.

de Exuperantio Presbytero sancta Synodus, qui ad injuriam sancti Episcopi sui Triferii gravia & multa congeserat, & frequentibus eum contumeliis provocaverat.... propter quam causam ab eo fuerat Dominica communione privatus, ut in ejus sit arbitrio restitutionis ipsius, in cujus potestate ejus fuit abjectio. His restitution was therefore left in his power, because originally his censure was. * The like was in the case of Palladius a Laick in the same Councell, qui à Triferio Sacerdote fuerat mulctatus, who was punished by Triferius the Bishop, hac ei humanitate Concilii reservato, ut ipse Triferius in potestate habeat, quando voluerit ei relaxare.

Here is the Bishop censuring Palladius the Laick, and excommunicating Exuperantius the Priest, and this having been done by his own sole authority was ratified by the Councell, and the absolution reserv'd to the Bishop too, which indeed was an act of favour; for they having complain'd to the Councell, by the Councell might have been absolved, but they were pleased to reserve to the Bishop his owne power.

* These are particular instances, and made pub-

* like by acts conciliary intervening. But it was

* the Generall Canon and Law of H. Church.

Thus we have it expressed in the Councell of Aga-^{Cap. 2.}
 rho. *Communes vero Clerici prout dignitatis ordo permiserit ab Episcopis corrigantur. Refractory Clerks must be punished by their Bishops, according as the order of their dignity allows.* I end this particular with some Canons commanding Clerks to submit

submit to the judgement and censures of their Bishop, under a Canonick penalty; and so goe on *ad alia.*

Ca. 8.

In the second Council of Carthage, *Alypius* Episcopus dixit, nec illud prætermittendum est, ut si quis fortè Presbyter ab Episcopo suo correptus, aut excommunicatus, rumore vel superbiâ inflatus, putaverit separatim Deo sacrificia offerenda, vel aliud erigendum altare contra Ecclesiasticam fidem disciplinamq. crediderit, non exeat impunitus. And the

Can. 10.

same is repeated in the *Greece Code of the African Canons*. If any *Presbyter* being excommunicated, or otherwise punished by his *Bishop*, shall not desist, but contest with his *Bishop*, let him by no means go unpunished. * The like is in the *Concill of Chalcedon*.

AR.4.can.83

Post epist. Archimandritarum ad Concilium pro Dioscori rehabilitatione.

the words are the same that I before cited out of
the Canons of the Council of *Nicaea*, and of the
Apostles. But *Careus* the Archimandrite spake
home in that action. Ἐγώ εἰμι ἐκ τῶν ἀποστόλων καὶ τῶν
ἐκκλησιαστικῶν πατέρων· ἐγὼ οὐκ ἔχω δύναμιν τοιαύτην ὡς
εἴπατε· ἐγὼ οὐκ ἔχω δύναμιν τοιαύτην ὡς εἴπατε·
ἐγὼ οὐκ ἔχω δύναμιν τοιαύτην ὡς εἴπατε· ἐγὼ οὐκ
ἔχω δύναμιν τοιαύτην ὡς εἴπατε· ἐγὼ οὐκ ἔχω
δύναμιν τοιαύτην ὡς εἴπατε· ἐγὼ οὐκ ἔχω δύναμιν
τοιαύτην ὡς εἴπατε· ἐγὼ οὐκ ἔχω δύναμιν τοιαύτην
ὡς εἴπατε· ἐγὼ οὐκ ἔχω δύναμιν τοιαύτην ὡς
εἴπατε· ἐγὼ οὐκ ἔχω δύναμιν τοιαύτην ὡς εἴπατε.
The faith of the 318 Fathers of the Council of Nicaea
into which I was baptized I know, Other faith I know
not. They are Bishops; They have power to excom-
municate and condemn, and they have power to do
what they please: other faith then this I know none.
This is to purpose, and it was in one of the four
great Councils of Christendome which all ages

since have received, with all veneration and devout estimate.

Another of them was that of *Ephesus* conven'd ^{Concil. Ephes.} against *Nestorius*, and this ratifies those acts of condemnation which the Bishops had passed upon delinquent Clerks. ^{6. 5.} *They who are for their unworthy practices condemned by the Synod or by their OWN BISHOPS; although Nestorius did endeavour to restore them, yet their condemnation should still remaine vigorous and confirm'd.* Vpon which *Canon Balsamon* makes this observation, which indeed of it selfe is cleare enough in the *Canon.* *Hence you have learn'd that Metropolitans and Bishops can judge their Clergy, and suspend them, and sometimes depose them.* Nay, they are bound to it, *Pastoralis tamen necessitas habet (ne per plures serpant dira contagia) separare ab ovibus sanis morbidam.* It is necessary that the BISHOP should separate the scabbed sheep from the sound, least their infection scatter, so *S. Austin.* * And therefore the fourth Councell of * *Carthage* commands, *ut Episcopus accusatores Fratrum excommunicet, That the Bishop excommunicate the accuser of their Brethren* (viz. such as bring Clergy-causes * *Can. 55.* and Catholick doctrine, to be punished in secular tribunalls,) For Excommunication is called by the Fathers *Mucro Episcopalis*, the Bishops sword to cut offenders off from the Catholike communion.

I adde no more but that excellent saying of S. Au-
gustine which doth freely attest both the preceptive,
and the coercive power of the Bishop over his whole
Diocese.

*Ergo precipiant tanquam nobis quid
facere debeamus qui nobis praeiungunt, & faciamus oremus
pro nobis, non autem nos corripiant, & arguant, si
non fecerimus. Item omnia fiant, quoniam Doctores
Ecclesiarum Apostolici omnia faciebant, & precipie-
bant quae ferebant, & corripiebant si non ferebant &c.*

Cep. 15. *ibid.*

And againe; *Corripiamur itaq; à prepositis suis sub-
dito correctionibus de charitate venientibus, pro cul-
parum diversitate diversis, vel minoribus, vel am-
plioribus, quis & ipsa quae damnatio nominatur quam
facis Episcopale iudicium, quae poena in Ecclesia nulla
major est, potest, si Deus voluerit, in correctionem sa-
luberrimam cedere, atq; proficere.* Here the Bishops
have a power acknowledged in them to command
their Diocese, and to punish the disobedient, and
of excommunication by way of proper Ministry,
[*damnatio quam facis Episcopale iudicium*] a con-
demnation of the Bishops infliction.

Thus it is evident by the constant practice of Pri-
mitive Christendome, by the Canons of three
Generall Councils, and divers other Provinciaall,
which are made Catholick by adoption, and in-
serting them into the Code of the Catholick
Church, that the Bishop was Judge of his Clergy;
and of the Lay-people of his Diocese; that he had
power to inflict censures upon them in case of de-
linquency; that his censures were firme and valid,
and as yet we find no Presbyters joyning either in

com-

commission, or fact; in power, or exercise: but ex-
communication and censures to be appropriated
to Bishops and to be only dispatch't by them, either
in full Council, if it was a Bishops cause, or in his
own Consistory, if it was the cause of a Priest, or the
inferior Clergy, or a Laick, unless in cases of ap-
peale, and then it was *in pleno Concilio Episcoporum*,
in a Synod of Bishops; And all this was confirmed by
secular authority, as appears in the Imperial Con-
stitutions.

Novel. con-
stit. 123. c.
11.

For the making up this Paragraph complete,
I must insert two considerations. First con-
cerning universality of causes within the Bi-
shops cognisance. And secondly of Persons.

The Ancient Canons asserting the Bishops power in
Cognitione causarum speake in most large, and com-
prehensive termes. *et in re dixerunt, et in iudicio*. They
have power to doe what they list. Their power is as
large as their will. So the Council of Chalcedon

before cited. It was no larger though, then S. Pauls
expression, [for to this end also did I write, that ye
might know the prooffe of you, whether ye be obedient

2. Corinth. 13. 9.

IN ALL THINGS.] A large extent of power
when the Apostles expected an Universall obedi-

ence. *et in omni*. And so the stile of the Church runne in
descension, and to imitate *quod ait dominus* to Ima-

sius, ye must doe NOTHING without your BISHOP,

et non quod ait dominus, to contradict him in NO-
THING. The expression is frequent in him, *et quod ait*

dominus to comprehend all things in
his

Ca. 9.

his judgement, or cognisance, so the Councell of Antioch.

* But these Universall expressions must be understood *secundum Materiam subiectam*, so S. Ignatius expresses himselfe. Ye must without your Bishop doe nothing; nothing *quod ad rem pertinet* is the Ex-
 plicit of things pertaining to the Church. So also, the Councell of Antioch, *τὰ τ' ἑκκλησιαστικὰ*, The things of the Church, are *τῷ ἑπισκόπῳ τῷ ἀρχιεπισκόπῳ μένῃ* &
 had committed to the Bishop to whom all the people is interested. They are Ecclesiasticall persons, it is an Ecclesiasticall power they are indowed with, it is for a spirituall end, *viz.* the regiment of the Church, and the good of soules, and therefore only those things which are in this order are of Episcopall cognisance. And what things are those?

Then, it is certaine that since Christ hath professed, his Kingdome is not of this world, that government which he hath constituted *de novo* does no way in the world make any intrenchment upon the Royalty.

Hostis Herodes impie

Christum venire quid times?

Non eripit mortalia

Qui regna dat Caelestia, So the Church us'd to sing. Whatsoever therefore the secular tribunall did take cognisance of before it was Christian, the same it takes notice of after it is Christ'ned. And these are, all actions civill, all publike violations of justice, all breach of Municipall lawes. These the Church hath nothing to doe with, unlesse by the
 favour

favour of Princes and common-wealths it be indulged to them *in honorem Dei & S. Matris Ecclesie*; but then when it is once indulged, that act which does annull such pious vowes, is just contrary to that religion which first gave them, and then unlesse there was sinne in the donative, the ablation of it is *contra honorem Dei & S. Matris Ecclesie*. But this it may be is impertinent.

2. The *Bishops ALL*, comes in after this; And he is judge of all those causes which Christianity hath brought in upon a new stock, by it's *new distinction of Principles*. I say, by it's *new Principles*; for there where it extends justice, and pursues the lawes of nature, there the secular tribunall is also extended if it be Christian; The *Bishop* gets nothing of that: But those things which Christianity (as it prelcinds from the interest of the republike) hath introduc'd all them, and all the causes emergent from them the *Bishop* is judge of. Such are causes of *faith*, *Ministration of Sacraments*, and *Sacramentals*, *subordination of inferiour Clergy to their Superiour*, *censures*, *irregularities*, *Orders hierarchicall*, *rites and ceremonies*, *liturgies*, and *publike formes of prayer*, (as is famous in the Ancient story of *Ignatius* teaching his Church the first use of *Antiphona's* and *Doxologies*, and thence was deriv'd to all Churches of Christendome) and all such things as are in immediate dependance of these, as *dispensation of Church Vessels*, and *Ornaments*, and *Goods*, receiving and disposing the *Patrimony of the Church*, and whatsoever is of the same consideration, according to the

tripart. hist.
lib. 10. cap. 9.

41 *Canon of the Apostles. Præcipimus ut in potestate sua Episcopus Ecclesia res habeat. Let the Bishop have the disposing the goods of the Church; adding this reason. Si enim anima hominum pretiosa illi sint credita, multò magis cum oportet curam pecuniarum gerere. He that is intrusted with our pretious soules, may much more be intrusted with the effortoryes of faithfull people.*

3. There are some things of a mixt nature; and something of the secular interest, and something of the Ecclesiasticall concur to their constitution, and these are of double cognisance: the secular power, and the Ecclesiasticall doe both in their severall capacities take knowledge of them. Such are the delinquencies of Clergy-men, who are both Clergy, and subjects too; *Clerus Domini*, and *Regis subditi*; and for their delinquencies which are in *materia justitiæ* the secular tribunall punishes as being a violation of that right which the State must defend, but because done by a person who is a member of the sacred hierarchy, and hath also an obligation of speciall duty to his Bishop, therefore the Bishop also may punish him; And when the commonwealth hath inflicted a penalty, the Bishop also may impose a censure, for every fine of a Clergy-man is two. But of this nature also are the convening of Synods, the power whereof is in the King, and in the Bishop severally, insomuch as both the Church and the commonwealth in their severall respects have peculiar interest; The commonwealth for preservation of peace and charity, in which religion hath the deepest

deepest interest; and the Church, for the maintenance of faith. And therefore both Prince and Bishop have indicted Synods in severall ages, upon the exigence of severall occasions, and have severall powers for the engagement of Clericall obedience, and attendance upon such solemnities.

4. Because Christianity is after the commonwealth, and is a capacity superadded to it, therefore those things which are of mixt cognisance are chiefly in the King; The Supremacy here is his, and so it is in all things of this nature, which are called [*Ecclesiasticall*] because they are *in materia Ecclesie, ad finem religionis*, but they are of a different nature, and use from things [*Spirituell*] because they are not issues of those things which Christianity hath introduc'd *de integro*, and are separate from the interest of the commonwealth in it's particular capacity, for such things only, are properly Spirituall.

5. The Bishops jurisdiction hath a compulsory deriv'd from Christ only, *viz.* infliction of censures by excommunications, or other *minores plage* which are in order to it. But yet this internall compulsory through the duty of good Princes to God, and their favour to the Church, is assisted by the secular arme, either superadding a temporall penalty in case of contumacy, or some other way abetting the censures of the Church, and it ever was so since commonwealths were Christian. So that ever since then, Episcopall jurisdiction hath a double part; an externall, and an internall; this is deriv'd from Christ, that from the King, which because it is concurrent

current in all acts of Jurisdiction, therefore it is, that the King is supreme of the Jurisdiction, viz. that part of it which is the externall compulsoy.

* * * *

* And for this cause we shall sometimes see the Emperour, or his Prefect, or any man of consular dignity sit Iudge when the Question is of Faith, not that the Prefect was to Iudge of that, or that the *Bishops* were not; But in case of the perversity of a peevish heretick who would not submit to the power of the Church, but flew to the secular power for assistance, hoping by taking sanctuary there, to engage the favour of the Prince: In this case the *Bishops* also appealed thither, not for resolution, but assistance, and sustentation of the Church's power.

Tripart. hist.
lib. 5. c. 35.

* It was so in the case of *Aëtius* the *Arian*, & *Honoratus* the Prefect, *Constantius* being Emperour. For, all that the Prefect did, or the Emperour in this case, was by the prevalency of his intervening authority to reconcile the disagreeing parties, and to incourage the Catholikes; but the precise act of Iudicature even in this case was in the *Bishops*, for they deposed *Aëtius* for his heresie, for all his confident appeale, and *Macedonius*, *Eusebius*, *Basilius*, *Ortasius*, and *Dracontius* for personall delinquencies. * And all this is but to reconcile this act to the resolution, and assertion of *S. Ambrose*, who refus'd to be tryed in a cause of faith by Lay-Iudges, though *Delegates of the Emperour*. *Quando audisti (Clementissime Imperator) in causâ fidei Laicos de Episcopo iudicasse? When was it ever knowne that Lay-men in a cause of*

S. Ambros. E-
pist. lib. 2.
Epist. 13.

Faith

Faith did judge a Bishop? To be sure, it was not in the case of *Honoratus* the Prefect; for if they had appealed to him, or to his Master *Constantius* for judgment of the Article, and not for encouragement and secular assistance, *S. Ambrose* his confident Question of [*Quando audisti?*] had quickly been answered, even with saying; presently after the Council of *Ariminum* in the case of *Aëtius*, and *Honoratus*.

* Nay it was one of the causes why *S. Ambrose* deposed *Palladius* in the Council of *Aquileia*, because he refused to answer, except it were before some honourable personages of the Laity. And it is observable that the *Arians* were the first (and indeed they offer'd at it often) that did desire Princes to judge matters of faith, for they despairing of their cause in a Conciliary triall, hoped to ingage the Emperour on their party, by making him Umpire. But the Catholike Bishops made humble, and faire remonstrance of the distinction of powers, and Iurisdinctions; and as they might not intrench upon the Royalty, so neither betray thar right which Christ credited to them to the incroachment of an exterior jurisdiction and power. It is a good story that *Suidas* tells of *Leontius* Bishop of *Tripolis* in *Lydia*, a In verbo
man so famous and exemplary, that he was call'd Λεόντιος
ἰερέων ἡ ἐκκλησίας, the rule of the Church that when *Constantius* the Emperour did preside amongst the Bishops, and undertooke to determine causes of mere spirituall cognisance, instead of a *Placet*, he gavethis answer, ἡ ἐκκλησία
δογματίζω ἐν ὧντος ἐν τῇ ἐκκλησίᾳ τῶν χριστιανῶν
ἐν τῇ ἐκκλησίᾳ. ἐκκλησιαστικῶν δὲ καὶ πολιτικῶν πραγμάτων

*verumtamen inuoluntate dei non est potestas inuoluntate inuoluntate dei
 tribuere. & si haec inuoluntate inuoluntate dei in uis non
 non inuoluntate inuoluntate dei. I wonder that thou being set over
 things of a different nature, medlest with those things
 that only appertaine to Bishops. The MILITIA, and
 the POLITIA are thine, but matters of FAITH, and
 SPIRIT, are of EPISCOPALL cognisance. nonne uis &
 arbitrium inuoluntate. Such was the freedom of the in-
 genuum Leontius. Answerable to which, was that
 Christian and faire acknowledgement of Valentinian
 when the Arian Bishops of Bithynia & the Hellespont
 sent Hypatianus their legate to desire him, ut digna-
 retur ad emendationem dogmatis interesse, that he
 would be pleas'd to mend the Article. Respondens Va-
 lentinianus, ait, Mihi quidem quum unus de populo
 sum fac non est talis perscrutari. Verum Sacerdotes
 apud se ipsas congregentur ubi voluerint. Cumq; hac
 respondisset Princeps in Lampsacum conuenerunt E-
 piscopi. So Sozomen reports the story. The Empe-
 rour would not meddle with matters of faith, but
 referred the deliberation, and decifion of them to
 the Bishops to whom by God's law they did apper-
 taine; Upon which intimation given, the Bishops
 conven'd in Lampsacum. And thus a double power
 met in the Bishops. A diuine right to decide the ar-
 ticle. Mihi fac non est, (saith the Emperour) it is
 not lawfull for me to meddle; And then a right from
 the Emperour to assemble, for he gave them leave to
 call a Councell. These are two distinct powers,
 One from Christ, the other from the Prince: * * **

Hist. tripart:
 lib. 7. c. 12.

And now upon this occasion, I have faire oppor-
 tunity

tunity to insert a consideration, The *Bishops* have power over all causes emergent in their diocesses; all, (I meane) in the sense above explicated; they have power to inflict censures, excommunication is the highest, the rest are parts of it, and in order to it. Whether or no must Church-censures be used in all such causes as they take cognisance of, or may not the secular power find out some externall compulsory in stead of it, and forbid the Church to use excommunication, in certaine cases?

1. To this, I answer, that if they be such cases in which by the law of Christ they may, or such in which they must use excommunication, then, in these cases no power can forbid them. For what power Christ hath given them, no man can take away.

2. As no humane power can disrobe the Church of the power of excommunication; so no humane power can invest the Church with a lay Compulsory. For if the Church be not capable of a *jus gladij*, as most certainly shee is not, the Church cannot receive power to put men to death, or to inflict lesser paines in order to it, or any thing above a salutary penance, I meane in the formality of a Church-tribunall, then they give the Church what shee must not, cannot take. I deny not but Clergy men are as capable of the power of life and death, as any men; but not in the formality of Clergymen. A Court of life and death, cannot be an Ecclesiasticall tribunall; and then if any man, or company of Men should perswade the Church not to

inflict her censures upon delinquents, in some cases in which shee might lawfully inflict them, and pretend to give her another compulsory; they take away the Church-consistory, and erect a very secular Court, dependant on themselves, and by consequence to be appeal'd to from themselves, and so also to be prohibited as the Lay-Superiour shall see cause for. * Whoever therefore should be consenting to any such permutation of power, is *traditor potestatis quam S. Mater Ecclesia à sponso suo acceperat*, he betrays the individuall, and inseparable right of holy Church. For her censures shee may inflict upon her delinquent children without asking leave. Christ is her *audoritas* for that, he is her warrant and security. The other is beg'd, or borrow'd, none of her owne, nor of a fit edge to be us'd in her abscessions, and coërcions. * I end this consideration with that memorable Canon of the Apostles of so frequent use in this Question, *ἐκκλησιαστικὴν ἀρχὴν ἡμεῖς οὐκ ἐκείνοισι ἐπέτιμεν*. Let the Bishop have the care or provision for all affaires of the Church, and let him dispense them *velut Deo contemplante* as in the sight of God, to whom he must be responsive for all his Diocesse.

Car. 39.

The next Consideration concerning the Bishop's jurisdiction is of what persons he is ludge? And because our Scene lyes here in Church-practice I shall only set downe the doctrine of the Primitive Church in this affaire, and leave it under that representation.

Presbyters, and Deacons, and inferiour Clerks, and the

the Laity are already involved in the precedent *Ca-*
nons; No man there, was exempted of whose soule
any *Bishop* had charge. And all Christs sheepe
heare his voice, and the call of his sheap-heard-Mi-
nisters. * *Theodore*t tells a story that when the *Bi-*
shops of the Province were assembled by the com-
mand of *Valentinian* the Emperour for the choice
of a Successor to *Auxentius* in the See of *Milayne*,
the Emperour wished them to be carefull in the
choice of a *Bishop*, in these words, *μεντοι ο ους ες τον Theodore.*
ντις ανηγαγονται ιεροδιδασκαλοι διηκουσι: ουτος ες ημους εστιν οτις ουκ εστιν lib. 4. c. 5.
αλλος ιδιοπονης ο οληκωνος αυτου τοις ημετεροις κατασκευασται να
γαλας. Set such an one in the Archiepiscopall throne,
that we who rule the Kingdome may sincerely submit
our head unto him, viz: in matters of spirituall im-
port, * And since all power is deriv'd from Christ,
who is a King, and a Priest, and a Prophet, Christi-
an Kings are *Christi Domini*, and Vicars in his Re-
gall power, but *Bishops* in his *Sacerdotall*, and *Pro-*
pheticall. * So that the King hath a Supreme Re-
gall power in causes of the Church, ever since his
Kingdome became Christian, and it consists in all
things, in which the Priestly office is not precisely
by Gods law imployed for regiment, and cure of
soules, and in these also, all the externall compulso-
ry and jurisdiction in his owne. For when his Sub-
jects became Christian Subjects, himselte also upon
the same termes becomes a Christian Ruler, and in
both capacities he is to rule, viz: both as Subjects,
and as Christian Subjects, except only in the pre-
cise issues of *Sacerdotall* authority. And therefore

the Kingdome, and the Priesthood are excelled by each other in their severall capacities. For superiority is usually expressed in three words, *ὑπεροχή, ἀρχή, καὶ ἐξουσία*, *Excellency, Impery, and Power*. The King is supreme to the Bishop in *Impery*, The Bishop hath an *Excellency*, *viz.* of Spirituall Ministration which Christ hath not concredited to the King; but in *Power*, both *King*, and *Bishop* have it distinctly in severall capacity, the King in *potentia gladii*, the Bishop in *potestate clavium*. The Sword, and the Keyes are the emblems of their distinct power. Something like this is in the third Epistle of *S. Clement* translated by *Ruffinus*. *Quid enim in presenti seculo prophetā gloriosum, Pontifice clarum, Rege sublimius?* King, and Priest, and Prophet, are in their severall excellencies, the Highest powers under heaven. * * * In this sense it is easy to understand those expressions often used in Antiquity, which might seem to make intrenchment upon the sacrednesse of Royall prerogatives; were not both the piety, and sense of the Church sufficiently cleare in the issues of her humblest obedience. * And this

Epist. ad Philadelph.

is the sense of *S. Ignatius* that holy Martyr, and disciple of the Apostles: *Diaconi, & reliquos Clericos, una cum populo Univerſo, Militibus, Principibus, & Cesare, ipsi Episcopo pareant.* Let the Deacons and all the Clergy, and all the people, the Souldiers, the Princes, and Caesar himselfe obey the Bishop. *

Lib. de dignit. Sacerd. cap. 2.

This is it, which *S. Ambrose* saith; *Sublimitas Episcopalis nullis poterit comparationibus aduquare. Si Regum fulgori compares, & Principum diademati,* &
rit

ris inferius &c. This also was acknowledged by the great *Constantine*, that most blessed Prince, *Deus vos constituit Sacerdotes, & potestatem vobis dedit, de nobis quoque judicandi, & ideo nos à vobis rectè judicamur. Vos autem non potestis ab hominibus judicari, [viz. secularibus, and in causis simpliciter religionis.]* So that good Emperour in his oration to the *Nicene Fathers*.

Lib. 10. Eccles. hist. c. 1.

It was a famous contestation that *S. Ambrose* had with *Auxentius* the *Arian* pretending the Emperours command to him to deliver up some certain Churches in his Diocese to the *Arians*. His answer was, that *Palaces* belong'd to the Emperour, but *Churches* to the *Bishop*; and so they did, by all the lawes of Christendome. The like was in the case of *S. Athanasius*, and *Constantius* the Emperour, exactly the same *per omnia*, as it is related by *Ruffinus*. *

S. Ambrose his sending his Deacon to the Emperour, to desire him to goe forth of the *Cancelli*, in his Church at *Millain*, shoves that then the powers were so distinct, that they made no intrenchment upon each other. *

Lib. 10. Eccles. hist. cap. 19.

It was no greater power, but a more considerable act, and higher exercise, the forbidding the communion to *Theodosius*, till he had by repentance, washed out the blood that stuck upon him ever since the Massacre at *Theſsalonica*. It

Theodor. lib. 5. c. 18.

was a wonderfull concurrence of piety in the Emperour, and resolution and authority in the Bishop. But he was not the first that did it; For *Philip* the Emperour was also guided by the Pastorall rod, and the severity of the Bishop. *De hoc traditum est nobis,*

Euseb lib. 6. cap. 25.

quod

quod Christianus fuerit, & in die Pasche, i.e. in ip-
 sis vigiliis cum interesse volueris, & communicare
 mysteriis, ab Episcopo loci non prius esse permissum,
 nisi confiteretur peccata, & inter penitentes staret,
 nec ulla modo sibi copiam mysteriorum futuram nisi
 prius per penitentiam, culpas qua de eo ferebantur
 plurimae, detulisset. The Bishop of the place would not
 let him communicate till hee had wash't away his
 sinnes by repentance. And the Emperour did so. Fe-
 runt igitur libenter eum quod à Sacerdote imperatum
 fuerat, suscepisse. He did it willingly, undertaking the
 impositions laid upon him by the Bishop.

Homil. 83. in
 26. Matth.

I doubt not but all the world believes the dispen-
 sation of the Sacraments intirely to belong to Ec-
 cleasticall Ministry. It was S. Chrysostomes com-
 mand to his Presbyters, to reject all wicked persons
 from the holy Communion. "If he be a Captaine,
 "a Consull, or a Crowned King that cometh unwor-
 "thily, forbid him and keep him off, thy power is
 "greater then his. If thou darest not remove him,
 "tell it mee, I will not suffer it, &c. And had there
 never been more errour in the managing Church-
 censures, then in the foregoing instances, the
 Church might have exercised censures, and all the
 parts of power that Christ gave her, without either
 scandall or danger to her selfe, or her penitents.
 But when in the very censure of excommunication
 there is a new ingredient put, a great proportion of
 secular inconveniences, and humane interest, when
 excommunications, as in the Apostles times they
 were deliverings over to Satan, so now, shall be de-
 liverings

liverings over to a forraigne enemy, or the peoples rage, as then, to be buffeted, so now to be deposed, or disinterest in the allegiance of subjects; in these cases, excommunication being nothing like that which Christ authorized, and no way cooperating toward the end of its institution, but to an end of private designes, and rebellious interest, *Bishops* have no power of such censures, nor is it lawfull to inflict the, things remaining in that consistence, and capacity. And thus is that famous saying to be understood reported by *S. Thomas* to be *S. Austin's*, but is indeed found in the *Ordinary Gloss* upon

Matth. 13. Princeps & multitudo non est excommunicanda. A Prince or a Common wealth are not to be excommunicate.

Thus I have given a short account of the Persons, and causes of which *Bishops* according to Catholick practice did, and might take cognisance. This use only I make of it. Although Christ hath given great authority to his Church in order to the regiment of soules, such a power, *que nullis poterit comparationibus adaquari*, yet it hath its limits, and a proper cognisance, *vi. things spirituall*, and the emergencies, and consequents from those things which Christianity hath introduced *de novo*, and superadded, as things totally disparate from the precise interest of the Common-wealth; And this I the rather noted, to show how those men would mend themselves that cry downe the tyranny (as they list to call it) of *Episcopacy*, and yet call for the *Presbytery*, *** For the *Presbytery* does challenge

Vide the book
of Order of
Excomm. in
Scotland. &
the Hist. of
Scotland,
Admonit. 2. p.
46.
Knox his ex-
hortation to
England.

cognisance of all causes whatsoever, which are either
sinnes directly, or by reduction. * [All crimes which
by the Law of God deserve death.] There they bring
in Murders, Treasons, Witchcrafts, Felonies. Then
the Minor faults they bring in under the title of
[Scandalous and offensive] Nay [Quodvis peccatum,] saith *Suocanus*, to which if we adde this con-
sideration, that they believe every action of any man
to have in it the malignity of a damnable sinne, there
is nothing in the world, good or bad, virious or fu-
spitious, scandalous, or criminall; true, or ima-
ginary; reall actions, or personall, in all which, and
in all contestations, and complaints one party is de-
linquent, either by false accusation, or reall injury;
but they comprehend in their vast gripe, and then
they have power to nullify all Courts, and judicator-
ies, besides their owne: and being, for this their
cognisance they pretend *Divine institution*, there
shall be no causes IMPERFECT in their Consistory,
no appeale from them, but they shall heare, and
determine with finall resolution, and it will be sinne,
and therefore punishable, to complaine of injustice
and illegality. * If this be confronted but with the
pretences of *Episcopacy*, and the Modesty of their
severall demands, and the reasonablenesse, and di-
vinity of each vindication examined, I suppose,
were there nothing but Prudentiall motives to be
put into ballance to weigh downe this Question, the
cause would soone be determin'd, and the little fin-
ger of Presbytery, not only in it's exemplary, and
tryed practises, but in its dogmaticall pretensions,
is

is heavier then the loynes, nay then the whole body of *Episcopacy*; but it seldome happens otherwise; but that they who usurpe a power, prove tyrants in the execution, whereas the issues of a lawfull power are faire and moderate.

BUT I must proceed to the more particular instances of *Episcopall* Jurisdiction. The whole power of Ministration both of the Word and Sacraments was in the *Bishop* by *prime* authority, and in the *Presbyters* by *commission* and *delegation*, inso-much that they might not exercise any ordinary ministration without license from the *Bishop*. They had power and capacity by their order to Preach, to Minister, to Offer, to Reconcile, and to Baptize. They were indeed acts of order, but that they might not by the law of the Church exercise any of these acts, without license from the *Bishop*, that is an act or issue of jurisdiction, and shewes the superiority of the *Bishop* over his *Presbyters*, by the practice of Christendome.

§ 37.
Forbidding
Presbyters
to officiate
without E-
piscopall
license.

S. Ignatius hath done very good offices in all the parts of this Question, and here also he brings in succour. *Ἐκ τούτων καὶ καὶ ἐν τῇ ἐκκλησίᾳ τῆς βασιλίκης, ἐν τῇ ἐπισκοπῇ, ἐν τῇ συνόδῳ ἀποστολικῇ, ἐν τῇ ἀρχαῖ ἡγουμένῃ. It is not lawfull without the Bishop (viz. without his leave) either to baptize, or to offer Sacrifice, or to make oblation, or to keep feasts of charity: and a little before; speaking of the B. Eucharist, and its ministration, and having premised a generall interdict for doing any thing without the Bishops consent,*

But let that Eucharist (saith he) be held valid which is celebrated under the Bishop, or under him, to whom the Bishop shall permit. * * *

* I doe not here dispute the matter of right, and whether or no the Presbyters might *de jure* doe any offices without Episcopall licence, but whether or no *de facto* it was permitted them in the primitive Church? This is sufficient to show, to what issue the reduction of *Episcopacy* to a primitive consistence will drive; and if I mistake not, it is at least a very probable determination of the question of right too. For who will imagine that *Bishops* should at the first in the calenture of their infant devotion, in the new spring of Christianity, in the times of persecution, in all the publike disadvantages of state and fortune, when they anchor'd only upon the shore of a Holy Conscience, that then they should have thoughts ambitious, incroaching, of usurpation and advantages, of purpose to develt their Brethren of an authority intrusted them by Christ, and then too when all the advantage of their honour did only set them upon a hill to feele a stronger blast of persecution, and was not, as since it hath been, attested with secular assistance, and faire arguments of honour, but was only in a meere spirituall estimate, and ten thousand reall disadvantages. This will not be suppos'd either of wise or holy men, But however. *Valeat quantum valere potest.* The question is now of matter of fact, and if the Church of Martyrs, and the Church of Saints, and Doctors,

and

"Presbyters and Deacons, but not without the authority of the Bishop. (So farre the testimony is clear) and this is for the honour of the Church." But does not this intimate it was only by positive constitution, and neither by Divine nor Apostolicall ordinance? No indeed. It does not. For it might be so ordained by Christ or his Apostles *propter honorem Ecclesie*; and no harme done. For it is honourable for the Church, that her Ministrations should be most ordinate, and so they are when they descend from the superior to the subordinate. But the next words doe of themselves make answer, [*Otherwise lay-men have right to baptize*] That is, without the consent of the Bishop Lay-men can doe it as much as Presbyters and Deacons. For indeed baptism conferred by Lay-men is valid and not to be repeated, but yet they ought not to administer it, so neither ought Presbyters without the Bishops license: so saies Tertullian, let him answer it. Only the difference is this, Lay-men cannot *jure ordinario* receive a leave or commission to make it lawfull in them to baptize any; Presbyters and Deacons may, for their order is a capacity or possibility. ** But besides the Sacrament of Baptisme, Tertullian affirms the same of the venerable Eucharist. *Eucharistia Sacramentum non de aliorum manu quam Praesidentium sumimus*. The former place will expound this, if there be any scruple in [*Praesidentium*] for clearly the Christians receive the Sacrament of the Eucharist from none but Bishops. I suppose he means [*without Episcopall license*]. whatsoever his

De coronâ milit. c. 3. vide S. Chrysost. hom. 11. in 1. Tim. & S. Hieron. dial. adv. Lucifer.

his meaning is, these are his words.

The Councell of Gangra, forbidding conventicles, expresses it with this intimation of Episcopall Can. 6.
 "authority. If any man shall make assemblies privately, & out of the Church, so despising the Church,
 "or shall doe any Church-offices without the presence of a Priest by THE DECREE OF A BISHOP,
 let him be anathema. The Priest is not to be assistant at any meeting for private offices without the Bishops license. If they will celebrate Synaxes privately, it must be by a Priest, and he must be there by leave of the Bishop, & then the assembly is lawfull.
 * And this thing was so knowne, that the Fathers of the second Councell of Carthage call it ignorance or Ca. 9.
 hypocrisy in Priests to doe their offices without a license from the Bishop. *Numidianus Episcopus Massilytanus dixit, In quibusdam locis sunt Presbyteri qui aut ignorantes simpliciter, aut dissimulantes audacter, presente, & inconsulto Episcopo complarim in domicilijs agunt agenda, quod disciplina incongruum cognoscit esse Sanctitas vestra.* In some places there are Priests that in private houses doe offices (house-keeping of people is the office meant, communicating them at home) without the consent or leave of the Bishop, being either simply ignorant, or boldly dissembling; Implying, that they could not else but know their duties to be, to procure Episcopall license for their ministrations. *Ab Vniuersis Episcopis dictum est. Quisquis Presbyter inconsulto Episcopo agenda in quolibet loco voluerit celebrare, ipso homini sua contrarius*

"*trarius existit.* All the Bishops said, if any Priest
 "without leave of his Bishop shall celebrate the myste-
 "ries, be the place what it will be, he is an Enemy to
 "the Bishops dignity.

Can. 8. part. 2.
 A. 14.

After this in time, but before in authority is the
 great Councell of Chalcedon. *ἡ ΚΑΘΟΛΙΚΗ ... ΣΥΝΟΔΟΣ*
*ἐκ τῶν ΠΑΤΕΡΩΝ ΕΠΙΣΚΟΠΩΝ ΤῆΣ ΕΚΚΛΗΣΙΑΣ ΚΑΤΑ Τὴν ἑαυτῶν ἀντίφω-
 τον ἡμετέριον.* Let the Clergy according to the
 tradition of the Fathers, remaine under the power of
 the Bishops of the City. So that they are for their of-
 fices in dependance of the authority of the Bishop.
 The Canon instances particularly to Priests offici-
 ating in Monasteries and Hospitalls, but extends it
 selfe to an indefinite expression *ἐν μὲν μοναστηρίοις καὶ
 ἐν ἀσπυρίοις καὶ ἐν νοσητήριοις*, They must not dissent or dis-
 fer from their Bishop. *ἢ ὅτι παμύνητος ἀρχιεπίσκοπος τῆς πόλεως
 διατάσσων καὶ ὁ ἅγιος ἡμετέρος &c.* All they that trans-
 gresse this Constitution in ANY WAY, not submitting
 to their Bishop, let them be punish'd canonically. So
 that now these generall expressions of obedience
 and subordination to the Bishop being to be Under-
 stood according to the exigence of the matter, to
 wit, the Ministeries of the Clergy in their severall
 offices, the Canon extends it's prohibition to all
 ministrations without the Bishops authority.

Epi. 86.

But it was more clearly and evidently law and
 pra^rice in the Roman Church, we have good wit-
 nesse for it; S. Leo the Bishop of that Church is my
 author. *Sed neq; coram Episcopo licet Presbyteris in
 baptisterium introire, nec prasente Antistite infan-
 tem tingere, aut signare, nec penitentem sine praecep-
 tione*

tione Episcopi sui reconciliare, nec eo presente nisi illo iubente Sacramentum corporis & Sanguinis Christi conficere, nec eo coram posito populum docere, vel benedicere &c. It is not lawfull for the Presbyters to enter into the baptistery, nor to baptize any Catechumens, nor to consecrate the Sacrament of Christs body and blood in the presence of the Bishop without his command. From this place of S. Leo, if it be set in conjunction with the precedent, we have faire evidence of this whole particular. It is not lawfull to doe any offices without the Bishops leave; So [S. Ignatius, so the Canons of the Apostles, so Tertullian, so the Councells of Antioch and Chalcedon. It is not lawfull to doe any offices in the Bishops presence without leave, so S. Leo. The Councell of Carthage joynes them both together, neither in his presence, nor without his leave in any place.

Now against this practice of the Church, if any man should discourse as S. Hierome is pretended to doe by Gratian, *Qui non vult Presbyteros facere quæ iubentur à Deo, dicat quis maior est Christo.* dist. 95. cap. Ecce ego. He that will not let Presbyters doe what they are commanded to doe by God, let him tell us if any man be greater then Christ, viz: whose command it is, that Presbyters should preach. Why then did the Church require the Bishop's leave? might not Presbyters doe their duty without a license? This is it which the practice of the Church is abundantly sufficient to answer. * For to the Bishop is committed the care of the whole diocese, he it is that must give the highest account for the whole charge, he it is

1 Can. 40.
2 Epist. ad
Ephes.
3 Cap. 24.

who is appointed by peculiar designation to feede the flock, so the *Cann* of the *Apostles*, so *Ignatius*, so the *Councell* of *Antioch*, so every where; The *Presbyters* are admitted *in partem sollicitudinis*, but still the jurisdiction of the whole *Diocesse* is in the *Bishop*, and without the *Bishop's* admission to a part of it *per traditionem subdistinguitur*, although the *Presbyter* by his ordination have a capacity of preaching and administering Sacraments, yet he cannot exercise this without designation of a particular charge either temporary or fixt. And therefore it is, that a *Presbyter* may not doe these acts without the *Bishop's* leave, because they are actions of relation, and suppose a congregation to whom they must be administered, or some particular person; for a *Priest* must not preach to the stones as some say *Venerable Bede* did, nor communicate alone, the word is destructive of the thing, nor baptize unless he have a *Chrysosome Child*, or a *Catechumen*; So that all of the *Diocesse* being the *Bishop's* charge, the *Bishop* must either authorize the *Priest*, or the *Priest* must not meddle, least he be (what *S. Peter* blam'd) *admonitionem*, a *Bishop* in another's *Diocesse*: Not that the *Bishop* did license the acts precisely of baptizing, or consecrating &c. For these he had by his ordination, but that in giving license he did give him a subject to whom he might apply these relative actions; and did *quoad hoc* take him *in partem sollicitudinis* and conscredit some part of his diocesse to his administration *cum cura animarum*.

21 But then on the other side because the whole cure
of

of the Diocesse is in the *Bishop*, he cannot exonerate himselfe of it, for it is a burden of Christs imposing, or it is not imposed at all; therefore this taking of *Presbyters* into part of the regiment and care does not devest him of his own power, or any part of it, nor yet ease him of his care, but that as he must still *inmorari, visis and servu his Diocesse*, so he hath authority still in all parts of his Diocesse, and this appears in these places now quoted; insomuch as when the *Bishop* came to any place, there the *Vicaria* of the *Presbyters* did cease. *In praesentia Majora cessat potestas minoris*. And, though because the *Bishop* could not doe all the *Minor* and daily offices of the Priesthood in every congregation of his Diocesse, therefore he appointed *Priests* severally to officiate, himselfe looking to the *Metropolis* and the daughter Churches by a *generall* supravision; yet when the *Bishop* came into any place of his Diocesse, there he being present might doe any office, because it was in his own charge, which he might concredit to another, but not exonerate himselfe of it; And therefore *praesente Episcopo* (saith the Councell of *Carthago*, and *S. Leo*) if the *Bishop* be present, the *Presbyter* without leave might not officiate; For he had no subjects of his owne, but by trust and delegation, and this delegation was given him to supply the *Bishops* absence, who could not *semper omnibus interesse*, but then, where he was present, the cause of delegation ceasing, the jurisdiction also ceased, or was at least absorpt in the greater, and so without leave might not be exercised; like

the starres which in the noon day have their own naturall light, as much as in the night, but appeare not, shine not in the presence of the Sunne.

This perhaps will seem uncouth to those *Presbyters*, who (as the Councell of *Carthage's* expressi-
onis) are *contrarii honori Episcopali*, but yet if we
keep our selves in our own forme, where God hath
placed us, and where wee were in the Primitive
Church, wee shall find all this to be sooth, and full
of order. For Consider. The elder the prohibition
was, the more absolute & indefinite it runs. [*With-
out the Bishop it is not lawfull to baptize, to conse-
crate*] &c. So *Ignatius*. The prohibition is with-
out limit. But in descent of the Church it runnes,
[*presente Episcopo*] the Bishop being present they
must not without leave. The thing is all one, and a
derivation from the same originall, to wit, the *Uni-
versality of the Bishops Jurisdiction*, but the reason
of the difference of expression is this. At first *Pres-
byters* were in Citties with the Bishop, and no pari-
shes at all concredited to them. The Bishops lived in
Citties, the *Presbyters* preach'd and offer'd *ad domos*
from house to house according as the Bishop directed
them. Here they had no ordinary charge, and there-
fore the first prohibitions runne indefinitely, they
must not doe any Clericall offices *sine Episcopo*, un-
lesse the Bishop sends them. But then afterwards
when the Parishes were distinct, and the *Presbyters*
fix't upon ordinary charges, then it was only, *pre-
sente Episcopo*, if the Bishop was present, they might
not officiate without leave. For in his absence they
might

might doe it, I doe not say *without leave*, but I say they had leave given them, when the Bishop sent them to officiate in a Village with ordinary or temporary residence; as it is to this day, when the Bishop institutes to a particular charge, he also gives power *hoc ipso*, of officiating in that place. So that at first when they did officiate in places by *temporary missions*, then they were to have leave, but this *license* was also *temporary*; but when they were fixt upon *ordinary charges* they might not officiate without leave, but then they had an *ordinary leave* given them *in traditione subditorum*, and that was done *in subsidium Muneris Episcopalis*, because it was that part of the Bishops charge, which he could not personally attend for execution of the *Minor offices*, and therefore concredited it to a *Presbyter*, but if he was present, a *new leave* was necessary, because as the *power* alwaies was in the Bishop, so now the *execution* also did returne to him when he was there in person, himselfe if he listd, might officiate.

All this is excellently attested in the example of *S. Austin*, of whom *Posidonius* in his life reports that being but a *Presbyter*, *Valerius* the Bishop being a Greeke borne, and not well spoken in the Latin tongue, and so unfit for publike orations, *eidem Presbytero* (*viz. to Austin*) *poteſtatem dedit coram ſe in Eccleſiâ Evangelium prædicandi, ac frequentiffimè tractandi contra Uſum quidem, & Conſuetudinem Africanarum Eccleſiarum*. He gave leave to *Austin* then but *Presbyter*, to preach in the Church,

Lib. 5. c. 22.

even while himselfe was present, indeed against the
USE and CUSTOM of the *African Churches*. And
 for this act of his he suffered soundly in his report.
 * For the case was thus. In all *Africa* ever since the
 first spring of the *Arian* heresy, the Church had
 then suffered so much by the preaching of *Arius* the
Presbyter, that they made a Law not to suffer any
Presbyter to preach at all, at least in the *Mother*
Church, and in the *Bishops* presence. *ἡ δὲ ἐκκλησία ἀπὸ
 αὐτοῦ ἐπὶ τῶν Ἀφρικανῶν ἐκλήθη* (saith *Socrates*.)
Thence came this Custome in the African Churches.
 But because *Valerius* saw *S. Austin* so able, and
 himselfe for want of *Latin* so unfit, he gave leave to
Austin to preach before him, against the *Custome* of
 the *African Churches*. But he addes this reason for
 his excuse too; it was not indeed the custome of *A-*
frica, but it was of the *Oriental Churches*. For so
Possidonius proceeds, *sed & ille vir venerabilis, ac*
providus, in orientalibus Ecclesiis id ex more fieri sci-
ens, in the *Levant* it was usuall for *Bishops* to give
Presbyters leave to preach, *dummodò factitaretur à*
Presbytero quod à se Episcopo impleri minimè posse
cernebat, which determines us fully in the businesse.
 For this leave to doe offices was but there to be gi-
 ven where the *Bishop* himselfe could not fulfill the
 offices, which shewes the *Presbyters* in their seve-
 rall charges, whether of temporary mission, or fixt
 residence, to be but *Delegates*, and *Vicars* of the
Bishop admitted *in partem Sollicitudinis*, to assist
 the *Bishop* in his great charge of the whole *Dio-*
cese.

Against

Against this it is objected out of S. Hierome, and it is recorded by Gratian, *Ecce ego dico praesentibus Episcopis suis, atq. adstantibus in altari Presbyteros posse Sacramenta consecrare.* Behold, I say that Presbyters may minister Sacraments in presence of the Bishop. So Gratian quotes it indeed, but S. Hierome saies the expresse contrary, unless we all have false copies. For in S. Hierome it is not [*Ecce ego dico*] but [*Nec ego dico.*] He does not say it is lawfull for Presbyters to officiate in the presence of their Bishop. Indeed S. Hierome is angry at Rusticus Bishop of Narbona because he would not give leave to Presbyters to preach, nor to blesse &c. This, perhaps it was not well done, but this makes not against the former discourse; for though it may be fit for the Bishop to give leave, the Church requiring it still more and more in descent of ages, and multiplication of Christians, and Parishes, yet it is cleare that this is not to be done without the Bishops leave, for it is for this very thing that S. Hierome disputes against Rusticus, to show he did amisse, because he would not give his Presbyters license. * And this he also reprehends in his epistle *ad Nepotianum*, *Pessima consuetudinis est in quibusdam Ecclesiis tacere Presbyteros, & praesentibus Episcopis non loqui.* That Presbyters might not be suffered to preach in presence of the Bishop, that was an ill custome, to wit, as things then stood, and it was mended presently after, for Presbyters did preach in the Bishops presence, but it was by license from their Ordinary. For so Possidonius relates, that upon this act of Valerius before

*Ad Rustic.
Narbon. dist.
95. can. Ecce
ego.*

Gen. 12.

before mentioned, *Postea currente & volante hujusmodi fama, bono precedente exemplo, ACCEPTA AB EPISCOPIB. POTESTATE Presbyteri nonnulli coram Episcopis, populo tractare caperunt verbum Dei.* By occasion of this precedent it came to passe, that some Presbyters did preach to the people in the Bishops presence, having first obtain'd faculty from the Bishop so to doe. And a little after it became a custome from a generall faculty and dispensation indulged to them in the second Councell of Vase. Now if this evidence of Church practise be not sufficient to reconcile us to S. Hierome, let him then first be reconciled to himselfe, and then we are sure to be help'd. For in his dialogue against the *Luciferians*, his words are these, *Cui si non exors quadam & ab omnibus eminens detur potestas, tot efficiuntur Schismata quot sunt Sacerdotes. Inde venit ut sine Episcopi missione neq. Presbyter, neq. Diaconus jus habeant baptizandi.* Because the Bishop hath an eminent power, and this power is necessary, thence it comes that neither Presbyter nor Deacon may so much as baptize without the Bishops leave.

** This whole discourse shewes clearly not only the Bishops to be superiour in jurisdiction, but that they have sole jurisdiction, and the Presbyters only in substitution and vicaridge.

§ 38.
Reserving
Church
goods to E-
piscopall
dispensati-
on,

** **D**Ivers other acts there are to attest the superiority of the Bishops jurisdiction over Priests and Deacons, as, that all the goods of the Church were in the Bishops sole disposing, and as

at

at first they were laid at the Apostles feet, so afterwards, at the Bishops. So it is in the 41. Canon of the Apostles, so it is in the Councell of *Gangra*, and all the world are excluded from intervening in the dispensation, without expresse delegation from the Bishop, as appears in the seventh and eight Canons, and that under pain of an *anathema* by the holy Councell. * And therefore when in successe of time, some Patrons that had founded Churches and endowed them, thought that the dispensation of those lands did not belong to the Bishop, of this the third Councell of *Toledo* complains, and makes remedy, commanding, *ut omnia SECUNDUM CONSTITUTIONEM ANTIQUAM, ad Episcopi ordinationem & potestatem pertineant.* The same is renewed in the fourth Councell of *Toledo*. *Noverint autem conditores basilicarum in rebus quas eisdem Ecclesiis conferunt, nullam se potestatem habere, SED IUXTA CANONUM INSTITUTA, sicut Ecclesiam, ita & dotem ejus ad ordinationem Episcopi pertinere.* These Councells I produce not as Iudges, but as witnesses in the businesse, for they give concurrent testimony that as the Church it selfe, so the dowry of it too did belong to the Bishops disposition by the Ancient Canons. For so the third Councell of *Toledo* calls it, *antiquam Constitutionem*, and it selfe is almost 1100. years old, so that still I am precisely within the bounds of the Primitive Church though it be taken in a narrow sense. For so it was determined in the great Councell of *Chalcedon*, commanding that the goods of the Church should be

An. Dom. 589.

Cap. 32.

Can. 26. vide
Zonaram in
hunc Cano-
nem.

Videatur Con-
cil. Carthag.
Græc. can. 36.
38. & 41. &
Balsam. ibid.
& apologia 2.
Iuliani Mar-
tyri.

§ 39.
Forbidding
Presbyters
to leave
their own
Diocese, or
to travell
without
leave of the
Bishop.

Vide Concil.
Epau. c. 5. &
Vener. c. 10.

dispensed by a Clergy steward, καὶ ἡμεῖς τὸ ἴδιον ἐπι-
ορθεύειν, according to the pleasure or sentence of the Bi-
shop.

ADde to this, that without the Bishop's dimisso-
ry letters Presbyters might not goe to another
Diocese. So it is decreed in the *fifteenth Canon* of
the *Apostles*, under paine of suspension or depositi-
on, *ἡ μὲν ἀποργεῖς* is the censure; and that especially,
ὃς ἐπεὶ καλέσῃ αὐτὸν τὸ Ἐπισκοπικόν αὐτὸν, ἐπαρῶν ἐκ ἑκείνου
ou, if he would not returne when his Bishop calls him.
The same is renewed in the Councell of *Antioch*,
cap. 3. and in the Councell of *Constantinople* in
Trullo, cap. 17. the censure there is, *καταργεῖται ὁ αὐτός,*
let him be deposed that shall without dimisso-ry letters
from his Bishop, ἐκ ἑτέρου ἐπισκοπικῆς ἐκκλησίας, fixt him-
selfe in the Diocese of another Bishop. But with li-
cense of his Bishop, he may. *Sacerdotes, vel alii Cle-*
rici concessione suorum Episcoporum possunt ad alias
Ecclesias transmigrare. But this is frequently re-
newed in many other Synodall decrees, these may
suffice for this instance.

* But this not leaving the Diocese is not only
meant of promotion in another Church, but Cler-
gy men might not travaile from City to City,
without the Bishops license; which is not only an
argument of his regiment *in genere politico*, but ex-
tends it almost to a *despotick*; But so strict was the
Primitive Church in preserving the strict tye of du-
ty, and Clericall subordination to their Bishop. The
Councell of *Laodicea* commands a Priest, or Cler-

gy man *αὐτὸν ὑπομνητὸν μὴ ἰδόντα*, not to travail without Canonically, or dimissory letters. And who are to grant these letters, is expressed in the next Canon which repeats the same prohibition, *Can. 42.*
ἐπὶ δὲ ἡ ἐκτέλεσις ἢ κληρικῶν αὐτὸν κληρικῶν ὁμοῦ μετὰ ἱερέως,
 a Priest or a Clerke must not travaile without the command of his Bishop; and this prohibition is inserted into the body of the Law, *de consecrat. dist 5. can. non oportet*, which puts in the clause of [*Neg. etiam Laicum,*] but this was beyond the Councell. The same is in the Councell of ^a *Agatho*. The ^a *Can. 38.*
 Councell of ^b *Venice* adds a censure, that those Clerks ^b *Can. 5.*
 should be like persons excommunicate in all those places whither they went, without letters of license from their Bishop. The same penalty is inflicted by the Councell of *Epaunum*, *Presbytero, vel Diacono. Can. 6.*
no sine Antistitis sui Episcopis ambulanti communionem nullus impendat. The first Councell of *Tonrayne* in France, and the third Councell of *Orleans* attest the selfe same power in the Bishop, and duty in all his Clergy.

BUT a Coërcitive authority makes not a complete jurisdiction, unlesse it be also remunerative, & [*the Princes of the Nations are called covetous Benefactors*] for it is but halfe a tyeto indeare obedience, when the Subject only fears *quod prodesse non poterit*, that which cannot profit. And therefore his Clerks the primitive Church, to make the Episcopall jurisdiction up intire, gave power to the Bishop to present the Clerks of his Diocese to the higher Orders

§ 40.

And the Bishop had power to preferre which of he pleased,

Case 31.

and neerer degrees of approximation to himselfe, and the Clerks might not refuse to be so promoted. *Item placuit ut quicumq; Clerici vel Diaconi pro necessitatibus Ecclesiarum non obtemperaverint* EPISCOPI SUI VOLUNTIBUS EOS AD HONOREM AMPLIOREM IN SUA ECCLESIA PROMOVERE, nec illic ministrent in gradu suo unde recedere noluerunt. So it is decreed in the *African Code*, They that will not by their Bishop be promoted to a Greater honour in the Church, must not enjoy what they have already.

But it is a question of great consideration; and worth a strict inquiry, in whom the right and power of electing Clerks was resident in the Primitive Church: for the right and the power did not alwaies goe together, and also severall Orders had severall manner of election; Presbyters and inferior Clergy were chosen by the Bishop alone, the Bishop by a Synod of Bishops, or by their Chapter; And lastly, because of late, strong outcries are made upon severall pretensions, amongst which the people make the biggest noise, though of all, their title to election of Clerks be most empty, therefore let us consider it upon all its grounds.

1. In the Acts of the Apostles, which are most certainly the best precedents for all acts of holy Church we find that [Paul and Barnabas ordain'd Elders in every Church] and [they passed thorough Lystra, Iconium, Antioch, and Derbe] *καὶ ἐπορεύοντες ἀντίοχον καὶ ἰκόνιον καὶ λύστραν καὶ δερβὲν* appointing them Elders. * S. Paul chose Timothy Bishop of Ephesus, and he saies of him-

himselfe and *Titus*, [*For this cause I SENT thee to Crete, ἵνα καταστήσῃς ἐν πάσῃ πόλει ἐπισβυτίους, that thou shouldst appoint Presbyters, or Bishops (be they which they will) in every City*]. The word *καταστήσῃς*, signifies that the whole action was his. For that he ordain'd them no man questions, but he also APPOINTED THEM, and that was, saith *S. Paul*, *ὡς ἐγὼ οὖν διατάξαμην, as I commanded thee*. It was therefore an Apostolicall ordinance, that the BISHOP SHOULD APPOINT PRESBYTERS. Let there be halfe so much showne for the people, and I will also indeavour to promote their interest. ***** There is onely one pretence of a popular election in Scripture; It is of the seven that were set over the widowes. * But first, this was no part of the hierarchy: This was no cure of soules: This was no divine institution: It was in the dispensation of monyes: it was by command of the Apostles the election was made, and they might recede from their owne right: it was to satisfie the multitude: it was to avoid scandall, which in the dispensation of monyes might easily arise: it was in a temporary office: it was with such limitations, and conditions as the Apostles prescrib'd them: it was out of the number of the 70 that the election was made, if we may beleive *S. Epiphanius*, so that they were Presbyters before this choice: and lastly, it was onely a Nomination of seven Men, the determination of the buisnesse, and the authority of rejection was still in the Apostles, and indeed the whole power [*Whom We MAY APPOINT over this businesse*] & after all this,

*I. Titus.
V: 5.*

*Epist. ad
Antioch.*

there can be no hurt done by the objection, especially since clearly and indubiously the election of *Bishops*, and *Presbyters* was in the *Apostles* owne persons (*ἡμεῖς οὐκ ἐντολόμεθα πρὸς ἑαυτοὺς τὸν ἐπίσκοπον καὶ τοὺς πρεσβυτέρους*, saith S. Ignatius of *Evodias*; *Evodias* was first APPOINTED to be your Governour, or Bishop, by the APOSTLES) and themselves did commit it to others that were *Bishops*, as in the instances before reckoned. Thus the case stood in Scripture.

Can. 13.

2. In the practice of the Church it went according to the same law, and practice *Apostolicall*. The People did not, might not choose the Ministers of holy Church. So the Councell of *Laodicea*, *μηδὲ τὸ πλῆθος ἐκλέγῃ τὰς ἐκκλησιαστικὰς κλήρας ἀλλ' ὡς προστάξωμεν καὶ ἐντολόμεθα* is *inferior*. The people must not choose those that are to be promoted to the Priesthood. The prohibition extends to their Non-election of all the Superiour Clergy, *Bishops* and *Presbyters*. But who then must elect them? The Councell of *Nice* determines that, for in 16 and 17 Canons the Councell forbids any promotion of Clerks to be made, but by the Bishop of that Church where they are first ordayned, which clearly reserves to the Bishop the power of retayning, or promoting all his Clergy.

* 3. All Ordinations were made by *Bishops* alone, (as I have already prooved.) Now let this be confronted with the practice of Primitive Christendome, that no *Presbyter* might be ordain'd *sine titulo* without a particular charge, which was alwaies custome, and at last grew to be a law in the Councell

Councell of *Chalcedon*, and we shall perceive that the ordainer was the onely choofer; for then to ordaine a *Presbyter* was also to give him a charge; and the Patronage of a Church was not a lay inheritance, but part of the *Bishops* cure, for he had *ἐκκλησιᾶς καὶ ἐπαρχίας ἐν ὅλῃς τῇ χώρῃ*, the care of the Churches in all the Diocese; as I have already shewne. And therefore when *S. Ierome*, according to the custome of Christendome, had specified some particular ordinations or election of *Presbyters* by *Bishops*, as how himselfe was made Priest by *Paulinus*, and *Paulinus* by *Epiphanius* of *Cyprus*, *Gaudeat Episcopus judicio suo, cum tales Christo elegerit Sacerdotes*, let the Bishop rejoyce in his owne act, having chosen such worthy Priests for the service of Christ. Epist. 61. & 62.

Thus *S. Ambrose* gives intimation that the dispensing all the offices in the Clergy was solely in the Bishop. *Hac spectet Sacerdos, & quod cuique congruat, id officij deputet.* Let the Bishop observe these rules, and appoint every one his office as is best answerable to his condition and capacity. And *Theodoret* reports of *Leontius* the Bishop of *Antioch*, how being an *Arian*, *adversarios recti dogmatis suscipiens, licet turpem habentes vitam, ad Presbyteratus tamen ordinem, & Diaconatus evexit. Eos autem qui Vniversis virtutibus ornabantur, & Apostolica dogmata defendebant, absq. honore deseruit.* He advanc'd his owne faction, but would not promote any man that was Catholic-like and pious. So he did. The power therefore of Clericall promotion was in his owne hands. This thing is evident and notorious; And there is scarce any Hieron. ad Neporian. lib. 1. offic. cap. 44. Tripart. hist. lib. 5. cap. 32.

lib. 1. Epist. 5.

any example in Antiquity of either Presbyters, or people choosing any Priest, but only in the case of *S. Austin* whom the Peoples hast snatch'd, and carried him to their *Bishop Valerius* intreating him to ordayne him Priest. This indeed is true, that the testimony of the people, for the life of them that were to be ordayn'd was by *S. Cyprian* ordinarily required; *In ordinandis Clericis (Fratres Charissimi) solemus vos ante consulere, & mores, ac merita singulorum communi consilio ponderare.* It was his custome to advise with his people concerning the publike fame of Clerks to be ordayn'd; It was usuall (I say) with him, but not perpetuall, for it was otherwise in the case of *Celerinus*, and divers others, as I shewed elsewhere.

4. In election of *Bishops* (though not of Priests) the Clergy and the people had a greater actuall interest, and did often intervene with their silent consenting suffrages, or publike acclamations. But first; This was not necessary. It was otherwise among the *Apostles*, and in the case of *Timothy*, of *Titus*, of *S. James*, of *S. Marke*, and all the Successors whom they did constitute in the severall chayres. 2^{ly}. This was not by law, or right, but in fact only. It was against the Canon of the *Laodicean* Councell, and the 31th Canon of the *Apostles*, which under paine of deposition commands that a *Bishop* be not promoted to his Church by the intervening of any lay power.

Epist. 68.

Against this discourse *S. Cyprian* is strongly pretended. *Quando ipsa [plebs] maximè habeat potestatem*

tem vel eligendi dignos Sacerdotes, vel indignos recusandi. Quod & ipsum videmus de divinâ auctoritate descendere &c. Thus he is usually cited. The people have power to choose, or to refuse their Bishops, and this comes to them from Divine authority. No such matter. The following words expound him better, [Quod & ipsum videmus de divinâ auctoritate descendere, ut Sacerdos PLEBE PRÆSENTE sub omnium oculis deligatur, & dignus, atq. idoneus publico judicio ac testimonio comprobetur: that the Bishop is chosen publikely, in the presence of the people, and he only be thought fit who is approved by publicke judgement, and testimony; or as S. Paul's phrase is [he must have a good report of all men] that is indeed a divine institution, and that to this purpose, and for the publicke attestation of the act of election and ordination the peoples presence was required, appears clearly by S. Cyprian's discourse in this Epistle. For what is the *divine authority* that he mentions? It is only the example of *Moses* whom God commanded to take the Sonne of *Eleazar* and cloath him with his Fathers robes *coram omni Synagoga*, before all the congregation. The people chose not, God chose *Eleazar*, and *Moses* consecrated him, and the people stood, and look'd on; that's all that this argument can supply. * Iust thus Bishops are, and ever were ordain'd, *non nisi sub populi assistentis conscientia*, in the sight of the people standing by, but to what end? *Vt plebe prasente desegantur malorum crimina, vel bonorum merita pradicentur.* All this while the election is not in the people, nothing but the

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publike

publike testimony, and examination, for so it followes. *& sit ordinatio iusta & legitima quæ omnium suffragio, & iudicio fuerit examinata.*

* But S. Cyprian hath two more proof's whence we may learne either the sense, or the truth of his assertion. The one is of the *Apostles* ordaining the seven Deacons (but this we have already examin'd,) the other of S. Peter choosing S. *Matthias* into the *Apostolate*; it was indeed done in the presence of the people. * But here it is considerable that at this surrogation of S. *Matthias* the Number of the persons present was but 120, of which eleven were *Apostles*, and 72 were Disciples and Presbyters, they make up 83, and then there remains but 37 of the Laity, of which many were women, which I know not yet whether any man would admitt to the election of an *Apostle*, and whether they doe or doe not, the Laity is a very inconsiderable Number if the matter had beene to be carried by plurality of voices; so that let the worst come that is imaginable, the whole businesse was in effect carried by the Clergy, whom in this case we have no reason to suspect to be divided, and of a distinct, or disagreeing interest. * 2. Let this discourse be of what validity it will, yet all this whole businesse was miraculous, and extraordinary; For though the *Apostles* nam'd two Candidates yet the *holy Ghost* chose them by particular revelation. And yet for all this, it was lawfull for S. Peter alone to have done, it without casting lots. *An non licebat ipsi [Petro] eligere? licebat; & quidem maximè; verum id nata facit*

facis ut cui videretur gratificari. Quamquam aliqui non erat particeps Spiritus. For all, he had not as yet received the holy Ghost, yet he had power himselfe to have completed the election. So S. *homil. 2. in Act.*
Chrysostome.

So that now, if S. *Cyprian* meanes more then the presence of the people for suffrage of publike testimony, & extends it to a suffrage of formall choice, his proofes of the divine authority are invalid; there is no such thing can be deduc'd from thence, and then this is his *complying so much with the people* (which hath beene the fault of many a good man) may be reckon'd together with his *rebaptization*. But truth is, he meanes no more then suffrage of testimony, viz: That he who is to be chosen Bishop be for his good life a man of good fame, and approved of before God and all the people, and this is all the share they have in their election. * And so indeed himselfe summes up the whole businesse and tells us of another *jus Divinum* too. [*Propter quod diligenter de traditione Divinâ, & Apostolicâ observatione, observandum est & tenendum, quod apud nos quoq; & ferè apud Provincias Universas tenetur, ut ad ordinationes ritè celebrandas ad eam plebem cui Præpositus ordinatur, Episcopi ejusdem provincie proximi quiq; conveniant, & Episcopus deligatur plebe præsentè quæ singulorum vitam plenissimè novit.* It is most diligently to be observed, for there is a Divine tradition, and an Apostolicall ordinance for it, and it is us'd by us and almost by all Churches, that all the Bishops of the Province assemble to the

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making

“making of right ordinations, and that a Bishop be
 “chosen in the face of the people who best know their
 “life and conversation.” So that the Bishops were
 to make the formall election, the people to give their
 judgement of approbation in this particular, and so
 much as concern’d the exemplary piety, and good
 life of him that was to be their Bishop. Here we see
 in S. Cyprian is a *ius Divinum* for the Bishops choo-
 sing a Colleague, or a Brother-Bishop, as much as
 for the presence of the people; and yet the presence
 was all. And howsoever the people were present
 to give this testimony, yet the election was cleare-
 ly in the Bishops, and that by *Divine tradition*, and
Apostolicall observation saith S. Cyprian; And thus
 it was in all Churches almost.

Epist. 120.
 lib. 3. de Sa-
 cerd.

† lib. 2. de offic.

In *Africa* this was, and so it continued till after
 S. *Austin*’s time, particularly in the choice of *Eradi-*
us his successor. It was so in the *Greek Church* as
 S. *Chrysostome* tells us, It was so in *Spaine*, as S. † *Isi-*
dore tells us; and in many other places, that the peo-
 ple should be present, and give acclamation, and tu-
 multuary approbation; but to the formall election
 of the Clergy, made by enumeration of votes and
 subscription, the people never were admitted.

5. Although that in times of persecution, at first,
 and to comply with the people who were in all re-
 spects to be sweetned, to make them with easier ap-
 petite swallow the bitter pill of persecution, and also
 to make them more obedient to their Bishops, if they
 did, though but in a tumult and noyse cry him up
 in his ordination, *ne plebs invita Episcopum pon op-*

portum

in m. 14

satum,

ratum, aut contemnat, aut oderit, & fiat minus reli-
 giosa quam convenit, cui non licuerit habere quem vo-
 luit, (for so S. Leo expresses the cause) yet the for-
 mality, and right of proper election was in the
 Clergy, and often so practised without any consent
 at all, or intervening act of the people. The right,
 I say, was in the Bishops, so it was decreed in the Ni-
 cene Councell, *ἐκ τῶν ἐπισκόπων ἡ ἐκλογή ἐστὶν καὶ τὸ κτίσις* Can. 4.
The Bishop must be appointed or
constituted by all the BISHOPS of the province, & no
it must be confirm'd, and established by the METRO-
POLITAN. No Presbyters here all this while, no
 people. * But the exercise of this power is more
 clearly seen in the Acts of some Councells, where
 the Fathers degraded some Bishops, and themselves
 appointed others in their Roomes. * The Bishops
 in the Councell of Constantinople deposed Mar-
 cellus. *In cuius locum Basilium in Ancyram miserunt.*
 They sent Basilus Bishop in his roome, saith Sozo-
 men. * *Ostendat Basilianus super Synodum Reveren-*
disimorum Episcoporum, & consuetâ lege Episcopus E-
phesiorum Metropolis est constitutus, (said the Fathers
 of the Councell of Chalcedo.) *Let Basilianus show that* Ath. 11.
he was made BISHOP OF EPHEBUS BY A SYNOD
OF BISHOPS, and according to the accustomed Law.
 The Law I shewed before, even the Nicene Canon.
 The fathers of which Councell sent a Synodall Epi-
 stle to the Church of Alexandria, to tell them they
 had deposed Melitius from the office of a Bishop,
 only left him the name, but took from him all pow-

Tripart. bish. lib. 2. cap. 12. *er, nullam vero amainmodò habere potestatem, neq.*

ELIGENDI, NEQUE ORDINANDI &c. Neither suffering him to choose nor to ordaine Clerks. It seems then that was part of the Episcopall office in ordinary, *placitas sibi eligere*, as the Epistle expresses it in the sequell, *to choose whom they list*. But the Councell deposed *Melitium*, and sent *Alexander* their Bishop, and *Patriarch* to rule the Church againe. * * And particularly to come home to the case of the present question, when *Aurelius* Bishop of *Milaine* was dead, and the Bishops of the Province, and the Clergy of the Church, and the people of the City, were assembled at the choosing of another, the Emperour makes a speech to the Bishops only, that they should be carefull in their choyce. So that although the people were present, *quibus proinde, & religione etiam honor deferendum est* (as *S. Cyprians* phrase is) *to whom respect is to be had, and faire complying to be used so long as they are pious, catholick, and obedient*, yet both the right of electing, and solemnity of ordaining was in the Bishops, the peoples interest did not arrive to one halfe of this.

8. There are in Antiquity diuerse precedents of Bishops, who chose their own successors; it will not be imagined the people will choose a Bishop over his head, and proclaime that they were weary of him. In those daies they had more piety. * *Agellius* did so, he chose *Sisinnius*, and that it may appeare it was without the people, they came about him, and intreated him to choose *Marcian*, to whom

whom they had been beholding in the time of *Valens* the Emperour, he complied with them, and appointed *Marcian* to be his successor, and *Sisinnius* Socrat. lib. 5. c. 21. whom he had first chosen, to succeed *Marcian*. *

Thus did *Valerius* choose his successor, *S. Austin*, for though the people nam'd him for their Priest, and carried him to *Valerius* to take Orders, yet *Valerius* chose him Bishop. And this was usuall; *ὡς ἐστὶν ἔθος πάλαι*, (as, *Epiphanius* expresses this case,) it was ordinary to doe so in many Churches.

7. The manner of election in many Churches was various, for although indeed the Church had commanded it, and given power to the Bishops to make the election, yet in some times and in some Churches the Presbyters, or the Chapter, chose one out of themselves. *S. Hierome* saies they alwaies did so in *Alexandria*, from *S. Markes* time to *Heraclas* and *Dionysius*. * *S. Ambrose* saies that at the first, In Ephes. 4. the Bishop was not, by a formall new election promoted, but *recedente uno sequens ei succedebat*. As one dyed so the next senior did succeed him. In both these cases no mixture of the peoples votes.

8. In the Church of *England* the people were never admitted to the choyce of a Bishop from its first becoming Christian to this very day, and therefore to take it from the Clergy, in whom it alwaies was by permission of Princes, and to interest the people in it, is to recede à *traditionibus Majorum*, from the religion of our forefathers, and to INNOVATE in a high proportion.

9. In those Churches where the peoples suffrage
(by

(by way of testimony, I meane, and approbation) did concurre with the Synod of *Bishops* in the choyce of a *Bishop*, the people at last according to their usuall guise grew hot, angry, and tumultuous, and then were engaged by divisions in religion to Name a *Bishop* of their own sect; and to disgrace one another by publike scandall, and contestation, and often grew up to Sedition, and Murder, and therefore although they were never admitted, (unlesse where themselves usurped) farther then I have declared, yet even this was taken from them, especially, since in tumultuary assemblies, they were apt to carry all before them, they knew not how to distinguish between power, and right, they had not well learn'd to take deniall, but began to obtrude whom they list'd, to swell higher like a torrent when they were check'd; and the sole ship of election, which by the Ancient Canons was in the *Bishops*, they would have asserted wholly to themselves both in right, and execution.

I end this with the annotation of *Zonaras* upon the twelfth Canon of the *Laodicean Council*. *Populi suffragiis olim Episcopi eligebantur* (understand him in the senses above explicated) *Sed cum multa inde seditiones existerent, hinc factum est ut Episcoporum Vniuscuiusq; provincia autoritate eligi Episcopum quemq; oportere decreverint Patres*: of old time *Bishops* were chosen, not without the suffrage of the people (for they concurred by way of testimony and acclamation) but when this occasion'd many seditions and tumults, the Fathers decreed that a *Bishop*

shop should be chosen by the authority of the Bishops of the Province. And he addes that in the election of Damasus 137 men were slaine, and that sixe hundred examples more of that nature were producible,

Truth is, the Nomination of Bishops in Scripture was in the Apostles alone, and though the Kindred of our Blessed Saviour were admitted to the choyce of Simeon Cleopha, the Successor of S. James to the Bishoprick of Ierusalem, as Eusebius witnesses; it was *propter singularem honorem*, an honorary, and extraordinary priviledge indulged to them for their vicinity and relation to our Blessed Lord the fountaine of all benison to us; and for that very reason Simeon himselfe was chosen Bishop too. Yet this was *præter regulam Apostolicam*. The rule of the Apostles, and their precedents were for the sole right of the Bishops to choose their Colleagues in that Sacred order. * And then in descent, even before the Nicene Conncell the people were forbidden to meddle in election, for they had no authority by Scripture to choose; by the necessity of times and for the reasons before asserted they were admitted to such a share of the choyce as is now folded up in a peice of paper, even to a testimoniall; and yet I deny not but they did often take more as in the case of Nilammon, *quem cives elegerunt*, saith the story out of Sozomen, they chose him alone, (though God took away his life before himselfe would accept of their choyce) and then they behav'd themselves oftentimes with so much insolency,

lib. 3. biff.
cap. 11.

Tripart. biff.
lib. 10. c. 14.

wide diff. 63.
per tot.
Gratian.

folency, partiality, faction, sedition, cruelty, and Pagan baseness that they were quite interdicted it, above 1200 yeares agoe. * So that they had their little in possession but a little while, and never had any due, and therefore now, their request for it is no petition of right, but a popular ambition and a snatching at a sword to hew the Church in peices.

But I thinke I need not have troubled my selfe halfe so farre, for they that strive to introduce a popular election, would as faine have *Episcopacy* out, as popularity of election let in. So that all this of popular election of *Bishops*, may seeme superfluous. For I consider, that if the peoples power of choosing *Bishops* be founded upon *Gods law*, as some men pretend from *S. Cyprian* (not proving the thing from *Gods law*, but *Gods law* from *S. Cyprian*) then *Bishops* themselves must be by *Gods law*: For surely God never gave them power to choose any man into that office which himselfe hath no way instituted. And therefore I suppose these men will desist from their pretence of *Divine right of popular election*, if the Church will recede from her *divine right of Episcopacy*. But for all their plundering, and confounding, their bold pretences have made this discourse necessary.

§ 41.

Bishops
only did
Vote in
Councils
and neither
Presbyters,
nor People.

IF we adde to all these foregoing particulars the power of making lawes to be in *Bishops*, nothing else can be required to the making up of a spirituall Principality. Now as I have shewne that the *Bishop* of every Diocese did give lawes to his owne Church

Church for particulars, so it is evident that the lawes of Provinces and of the Catholike Church, were made by conventions of Bishops without the intervening, or concurrence of Presbyters, or any else for sentence and decifion.

The instances of this are just so many as there are Councells. S. Athanasius reprehending Constantine the Arian for interposing in the Conciliary determinations of faith, *si judicium Episcoporum est* (saith he) *quid cum eo commune habet Imperator?* ^{Epist. ad Solitar.} It is a judgment to be pass'd By BISHOPS, (meaning the determination of the article,) and not proper for the Emperour. And when Hosius of Corduba reprov'd him for sitting President in a Councell, *Quis enim videns eum IN DECERNENDO PRINCIPEM SE FACERE EPISCOPORUM, non merito dicat illum eam ipsam abominationem desolationis?* He that sits President, makes himselfe chiefe of the Bishops, &c. intimating Bishops only to preside in Councells, and to make decifion. And therefore *conventus Episcoporum*, and *Concilium Episcoporum* are the words for Generall, and Provinciaall Councells. *Bis in anno Episcoporum Concilia celebrentur*, said the 38th Canon of the Apostles; and *Congregatio Episcopalis* the Councell of Sardis is call'd by Theodoret. And when the Question was started in the time of Pope Victor about the celebration of Easter, *ob quam causam* (saith Eusebius) *conventus Episcoporum, & Concilia* ^{lib. 5. cap. 23.} *per singulas quasque provincias convocantur*. Where by the way, it is to be observeable, that at first, even provinciaall Synods were onely held by Bishops,

and Presbyters had no interest in the decision; however we have of late sate so neere *Bishops* in Provinciall assemblies, that we have sate upon the *Bishops* skirts. But my Lords the *Bishops* have a concerning interest in this. To them I leave it; And because the foure generall Councells are the Precedents and chiefe of all the rest, I shall only instance in them for this particular.

1. The title of the *Nicene* Councell runs thus.

Καὶ οὕτως οἱ ἑκατὸν οὐκ ὀλίγοι πατέρες οἱ ἐν Νίκαιᾳ συναλεθόντες. *The Canons of the 318 Fathers met in Nice.* These Fathers were all that gave suffrage to the Canons, for if there had been more, the title could not have appropriated the Sanction to 318.

proem. in lib.
de fide.

And that there were no more S. *Ambrose* gives testimony in (that he makes it to be a mysticall number; *Nam & Abraham trecentos decem & octo duxit ad bellum De Concilijs id potissimum sequor quod trecenti decem & octo Sacerdotes velut trophæum extulerunt, ut mihi videatur hoc esse Divinum, quod eodem numero in Concilijs, fidei habemus oraculum, quo in historiâ, pietatis exemplum.* Well! 318 was the Number of the Iudges, the *Nicene* Fathers, and they were all *Bishops*, for so is the title of the subscriptions, *Subscripserunt trecenti decem & octo EPISCOPI qui in eodem Concilio convenerunt; 13.* whereof were *Chorepiscopi*, but not one Presbyter, save onely that *Vitus*, and *Vincentius* subscribed as legates of the *Bishop of Rome*, but not by their owne authority.

2. The great Councell of *Constantinople* was celebra-

celebrated by 150 *Bishops*: ὡς ἐστὶν ἐν τῷ ἀρχαίῳ πτυχίδι τῆς
 κρίσεως τῶν 150 ἁγίων Πατέρων, That's the
 title of the Canons. *The Canons of 150 holy Fathers*
whom met in C. P. and that these were all *Bishops* ap-
 pears by the title of *S. Gregory Nazianzen's* oration
 in the beginning of the Councell. τὸ ἀρχαίον Γρηγορίου
 Ναζιανζηνίου σιωτακτικὸν εἰς τὸν 150 ἁγίων Πατέρων ἐπι-
 σκόπων παρουσία. *The oration of S. Gregory Nazianzen in*
the presence of 150 Bishops. And of this Councell it
 was that *Socrates* speaking, *Imperator* (saith he)
nullā morā interpositā Concilium EPISCOPORUM lib: 5. cap. 8.
convocat. Here indeed some few *Bishops* appear'd
 by Proxy as *Montanus* Bishop of *Claudiopolis* by
Paulus a Presbyter, and *Asarbius* Bishop of *Pontus*
 by *Cylus* a Reader, and about some fowre or five
 more. * This onely, amongst the subscriptions I
 find *Tyrannus*, *Auxanon*, *Helladius*, and *Elpidius*
 calling themselves Presbyters. But their modesty
 hinders not the truth of the former testimonies,
 They were *Bishops*, saith the title of the Councell,
 and the Oration, and the Canons, and *Socrates*; And
 least there be scruple concerning *Auxanon* Presby-
 ter *Apamea*, because before, *Iohannes Apameensis*
 subscribed, which seemes to intimate that one of
 them was the *Bishop*, and the other but a Presbyter
 indeed, without a subterfuge of modesty, the titles
 distinguishes them. For *Iohn* was *Bishop* in the
 Province of *Cale Syria*, and *Auxanon* of *Apamea* in
Pisidia.

3. The third was the Councell of *Ephesus*, *Epis-*
coporum plurium quàm ducentorum, as is often said

Epist. Synod.
ad Clerum C.
Ptanum. part.
3. act. 3.
part. 1. c. 32.
Vide S. 36. de
simil. fere
questione in
fine.

in the acts of the Councell [*of above 200 Bishops.*] But no Presbyters, tor, *Cum Episcopi supra ducentos existerint qui Nestorium deposuerunt, horum subscriptionibus contenti fuimus.* We were content with the subscription of the 200 and odde Bishops, saith the Councell; and Theodosius junior, in his Epistle to the Synod, *Illicitum est* (saith he) *eum qui non sit in ordine sanctissimorum Episcoporum Ecclesiasticis immisceri tractatibus.* It is unlawfull for any but them who are in the order of the most holy Bishops, to be interested in Ecclesiasticall assemblies.

4. The last of the foure great conventions of Christendome was, *sexcentorum triginta Episcoporum*, of 630 Bishops at Chalcedon in Bithynia. But in all these assemblies, no meere Presbyters gave suffrage except by legation from his Bishop, and delegation of authority. And therefore when in this Councell some Laicks, and some Monks, and some Clergy-men, not Bishops, would interest themselves *Pulcheria* the Empresse sent letters to *Consularius* to repell them by force; *si prater nostram evocationem, aut permissionem suorum Episcoporum ibidem commorantur*, who come without command of the Empresse, or the Bishops permission. Where it is observable that the Bishops might bring Clerks with them to assist, to dispute, and to be present in all the action; And thus they often did suffer Abbots, or Archimandrites to be there, and to subscribe too, but that was *prater regulam*, and by indulgence only, and condescension; For when *Martinus* the Abbot was requested to subscribe he answered, *Non suum*

Action. 1. Concil. Chalced.

sum esse, sed Episcoporum tantum subscribere, it belong'd only to Bishops to subscribe to Councells. For this reason the Fathers themselves often call'd out in the Councell, *Mitte foras superfluos, Concilium Episcoporum est.*

But I need not more particular arguments, for till the Councell of *Basil*, the Church never admitted Presbyters as in their own right to voyce in Councells, and that Councell we know savoured too much of the Schismatick, but before this Councell, no example, no president of subscriptions of the Presbyters either to Oecumenicall, or Provinciall Synods. Indeed to a Diocesan Synod, *viç.* that of *Auxerre* in *Burgundy*, I find 32 *Presbyters* subscribing. This Synod was neither Oecumenicall nor Provinciall, but meerely the Convocation of a Diocesse. For here was but one *Bishop*, and some few *Abbots*, and 32 *Presbyters*. It was indeed no more then a visitation, or the calling of a Chapter, for of this we receive intimation in the *seaventh Canon* of that assembly, *ut in medio Maio omnes Presbyteri ad Synodum venirent*, that was their summons, & in *Novembri omnes Abbates ad Concilium*: so that here is intimation of a yearely Synod besides the first convention, the greatest of them but Diocesan, and therefore the lesser but *conventus Capitularis*, or however not enough to give evidence of a subscription of *Presbyters* to so much as a Provinciall Councell. For the guise of Christendome was always otherwise, and therefore it was the best argument that the Bishops in the *Arian* hurry used to acquit

Concil. Antioch. can. 7.

quit themselves from the suspicion of heresy, *Neg.*
 Socrat. lib. 2. *nos sumus Arianos sectatores, Qui namq. fieri potest, ut*
 6. 7. *cum simus Episcopi Ario Presbytero auscultemus?*
 Bishops never receive determination of any article
 from Priests, but Priests doe from Bishops. *Nam*
 Epist. 3. per *vestrum est eos instruere* (saith S. Clement speaking
 Rufinum. of the Bishops office and power over Priests and all
 the Clergy, and all the Dioceffe) *eorum est vobis o-*
bedire, ut Deo cuius legatione fungimini. And a little
 after; *Audire ergo eum attentius oportet, & ab ipso*
suscipere doctrinam fidei, monita autem vitæ à Pres-
byteris inquirere. Of the Priests we must inquire for
 rules of good life, but of the Bishop receive positi-
 ons and determinations of faith.

Against this if it be objected, *Quod omnes tangit*
ab omnibus tractari debet, That which is of generall
 concernement, must also be of generall Scrutiny. I an-
 swer, it is true, unlesse where God himselfe hath in-
 trusted the care of others in a body, as he hath in
 the Bishops, and will require the soules of his Dio-
 cesse at his hand, and commanded us to require the
 Law at their mouths, and to follow their faith,
 whom he hath set over us. And therefore the de-
 termination of Councells pertains to all, and is
 handled by all, not in diffusion but in representation.
 For, *Ecclesia est in Episcopo, & Episcopus in Ecclesiâ,*
 (saith S. Cyprian) the Church is in the Bishop (viz.
 by representment) and the Bishop is in the Church
 (viz. as a Pilot in a ship, or a Master in a family, or
 rather as a steward, and Guardian to rule in his Ma-
 sters absence) and for this reason the synod of the

Nicene

Hebr. 13. 7.
 & 17.
 1. Pet. 5. 2.
 Act. 20.

Epist. 69.

Nicene Bishops is called (in *Eusebius*) *conventus* of *Lib. 3. de vitâ*
his terrarum, and by *S. Austin*, *consensus totius Ec-* *Constant. lib.*
clesiæ, not that the whole Church was there present *de baptis. cap.*
 in their severall persons, but was there represented
 by the *Catholike Bishops*, and if this representment
 be not sufficient for obligation to all, I see no reason
 but the *Ladies too*, may vote in Councells, for I
 doubt not, but they have *soules too*.

But however, if this argument were concluding
 in it selfe, yet it looses its force in *England*, where
 the *Clergy* are bound by *Lawes of Parliament*, and
 yet in the capacity of *Clergy-men* are allowed to
 choose neither *Procurators* to represent us as *Clergy*,
 nor *Knights of the shire* to represent us as *Com-*
mons. * In conclusion of this I say to the *Presby-*
ters as *S. Ambrose* said of the *Lay-judges*, whom
 the *Arians* would have brought to judge in Coun-
 cell (it was an old hereticall trick.) *Veniam plane si* *Epist. 32.*
qui sunt ad Ecclesiam, audiant cum populo, non ut
quisquam Iudex resideat, sed unusquisq; de suo af-
fectu habeat examen, & eligat quem sequatur. So
 may *Presbyters* be present, so they may judge, not
 for others, but for themselves. And so may the
 people be present, and anciently were so; and there-
 fore Councells were alwaies kept in open *Churches*,
 [*ubi populus iudicat*] not for others, but for
 themselves, not by externall sentence, but internall
 conviction, so *S. Ambrose* expounds himselfe in the
 forecited allegation.

There is no considerable objection against this
 discourse but that of the first Councell of *Ierusalem*;
 where

where the *Apostles*, and *Elders* did meet together to *Determine* of the question of circumcision. For although in the story of celebration of it, we find no man giving sentence but *Peter*, and *James*; yet in 16. *Acts*, they are called *Synagoga* *universa* and the *Sanctus* and the *Presbytery*, decrees *lupord* by the *Apostles*, and *Elders*. But first, in this the difficulty is the lesse, because [*Presbyter*] was a generall word for all that were not of the number of the twelve, *Prophets*, *Evangelists*, *Pastors*, and *Doctors*. And then secondly, it is none at all, because *Paul*, and *Barnabas* are signally, and by name reckoned as present in the Synod, and one of them *Prolocutor*, or else both. So that such *Presbyters* may well define in such conventuall assemblies. 3. If yet there were any difficulty latent in the story, yet the *Catholick* practice of Gods Church, is certainly the best expositor of such places where there either is any difficulty, or where any is pretended. And of this, I have already given account.

* I remember also that this place is pretended for the peoples power of voycing in Councells. It is a pretty pageant; onely that it is against the *Catholick* practice of the Church, against the exigence of Scripture, which bids us require the law at the Mouth of our spirituall Rulers, against the gravity of such assemblies, for it would force them to be tumultuous, and at the best, are the worst of *Sanditions*, as being issues of popularity, and to summe up all, it is no way authoriz'd by this first copy of *Christian Councells*. The pretence is, in the Synodall

call * letter written in the name of [*the Apostles, and Elders, and Brethren*] that is, (*sales Gera,*) *The Apostles, and Presbyters, and People.* But why not BRETHREN, that is, all the *Deacons, and Evangelists, and Helpers* in Government, and *Ministers* of the Churches? There is nothing either in words, or circumstances to contradict this. If it be ask'd who then are meant by Elders, if by [*Brethren*] S. Luke understands these Church officers? I answer, that here is such variety, that although I am not certain which officers he precisely comprehends under the distinct titles of Elders, and Brethren, yet here are enough to furnish both with variety, and yet neither to admit *mere Presbyters* in the present acceptation of the word, nor yet the *Laiety* to a decision of the question, nor authorizing the decretall. For besides the *twelve Apostles*, there were *Apostolicall men* which were Presbyters, and something more, as *Paul and Barnabas, and Silas*; and *Evangelists, and Pastors* besides, which might furnish out the last appellative sufficiently. But however without any further trouble it is evident, that this word [*Brethren*] does not distinguish the *Laiety* from the Clergy. [*Now when they heard this, they were pricked in their hearts, and said unto PETER, and to the rest of the APOSTLES, Men and BRETHREN what shall we doe.* *Iudas and Silas* who were Apostolicall men, are called in Scripture, chiefe men among the BRETHREN. But this is too known, to need a contestation.

I only insert the saying of *Basilius* the Emperour

in the 8th Synod. *De vobis autem Laici tam qui in dignitatibus, quam qui absolute versamini quid amplius dicam non habeo, quam quod nullo modo vobis licet de Ecclesiasticis causis sermonem movere, neque penitus resistere integritati Ecclesie, & universali Synodo adversari.* Lay-men (saies the Emperour) must by no means meddle with causes Ecclesiasticall, nor oppose themselves to the Catholick Church, or Councils Oecumenicall. They must not meddle, for these things appertain to the cognisance of Bishops and their decision. * And now after all this, what authority is equall to this LEGISLATIVE of the Bishops? *μάλιστα δ' οἱ ἀρχιερεῖς ἐπὶ ταῖς λαϊκταῖς ταῖς ἀποστολῇ, συνδικαζόντες τὸ ἐκείνῳ, ὃ καὶ τοῖς ἐκκλησιαστικαῖς μάλιστα ὅτιοι. τὸ δὲ ἐκκλησιαστικὸν ἀρχιερεῖς, (saith Aristotle.)* They are all evidences of power and authority, to deliberate, to determine, or judge, to make lawes. But to make lawes is the greatest power that is imaginable. The first may belong fairely enough to Presbyters, but I have proved the two latter to be appropriate to Bishops.

Lib. 4. polit.
c. 15.

§ 42.
And the Bishop had a propriety in the persons of his Clerks,
L Astly, as if all the acts of jurisdiction, and every imaginable part of power were in the Bishop, over the Presbyters & subordinate Clergy, the Presbyters are said to be *Episcoporum Presbyteri*, the Bishops Presbyters, as having a propriety in them, and therefore a superiority over them, and as the Bishop was a dispenser of those things which were in *bonis Ecclesia*, so he was of the persons too, a Ruler in propriety. * S. Hilary in the book which him-

himselfe delivered to Constantine, *Ecclesia adhuc* (saith he) *per Presbyteros* M EOS *communione distribuens*, I still give the holy Communion to the faithfull people by MY Presbyters. And therefore in the third Councell of Carthage a great deliberation was had about requiring a Clerke of his Bishop, to be promoted in another Church, *Deniq; qui unum habuerit numquid debet illi ipse unus Presbyter auferri?* (saith Posthumianus.) If the Bishop have Can. 45. Concil. Carthag. but one Presbyter must that one be taken from him. *Id sequor* (saith Aurelius) *ut conveniam Episcopum* ^{3.} *eius, atq; ei inculcem quod ejus Clericus à qualibet Ecclesia postuletur.* And it was resolved, *ut Clericum alienum nisi concedente ejus Episcopo.* No man shall retaine another Bishop's without the consent of the Bishop whose Clerk he is.

* When Athanasius was abused by the calumny of the hereticks his adversaries, and entred to purge himselfe, *Athanasius ingreditur cum Timotheo Presbytero Suo.* He comes in with Timothy Eccles. bishop. lib. 10. cap. 17. His Presbyter, and, *Arsenius, cujus brachium dicebatur excisum, lector aliquando fuerat Athanasii.* Arsenius was Athanasius His Reader. *Vbi autem ventum est ad Rumores de poculo fracto à Macario Presbytero Athanasii, &c.* Macarius was another of Athanasius His Priests. So Theodoret, Peter, and Irenaus were two more of his Presbyters, as himselfe witnesses. Lib. 2. cap. 8. *Paulinianus comes sometimes to visit us* (saith S. Hierome to Pammashius) but not as your Clerke, *sed ejus à quo ordinatur.* His Clerk who did ordaine him. pist. ad vitam solitor: agent.

But res.

But these things are too known to need a multiplication of instances.

The summe is this. The question was, whether or no, and how farre the *Bishops* had *Superiority* over *Presbyters* in the *Primitive Church*. Their doctrine, and practice have furnished us with these particulars. The power of Church goods, and the sole dispensation of them, and a propriety of persons was reserved to the Bishop. For the Clergy, and Church possessions were in his power, in his administration: the Clergy might not traivaille without the Bishops leave: they might not be preferred in another Diocesse without license of their own Bishop: in their own Churches the Bishop had sole power to preferre them; and they must undertake the burden of any promotion if he calls them to it: without him they might not baptize, not consecrate the Eucharist, not communicate, not reconcile penitents, not preach; not onely, not without his ordination, but not without a speciall faculty besides the capacity of their order: The *Presbyters* were bound to obey their Bishops in their functions, and canonicall impositions, even by the decree of the *Apostles* themselves, and the doctrine of *Ignatius*, and the constitution of *S. Clement*, of the Fathers in the Councell of *Arles*, *Ancyra*, and *Toledo*, and many others: The Bishops were declared to be *Judges* in ordinary of the Clergy, and people of their Diocesse by the concurrent suffrages of almost 2000 holy Fathers assembled in *Nice*, *Ephesus*, *Chalcedon*, in *Carthage*, *Antioch*, *Sardis*, *Aquileia*,
Taurinum,

Taurinum, Agatha, and by the Emperour, and by the *Apostles*; and all this attested by the constant practice of the Bishops of the Primitive Church inflicting censures upon delinquents, and absolving them as they saw cause, and by the dogmaticall resolution of the old Catholicks declaring in their attributes, and appellatives of the *Episcopall* function that they have supreme, and universall spirituall power, (*viz.* in the sense above explicated) over all the Clergy and Laity of their Diocese, as, [*that they are higher then all power, the image of God, the figure of Christ, Christs Vicar, President of the Church, Prince of Priests, of authority incomparable, unparalleld power,*] and many more, if all this be witnesse enough of the superiority of *Episcopall* jurisdiction, we have their depositions, wee may proceed as we see cause for, and reduce our Episcopacy to the primitive state, for that is truly a reformation [*id Dominicum quod primum, id haereticum quod posterius*] and then we shall be sure Episcopacy will loose nothing by these unfortunate contestations.

§. 43.

BUT against the cause, it is objected *super totam Materiam*, that Bishops were not Diocesan, but Parochiall, and therefore of so confin'd a jurisdiction on that perhaps our Village, or City Priests shall advance their Pulpit, as high as the Bishops throne. Their jurisdiction was over many congregations, or Parishes,

* Well! put case they were not Diocesan, but parish Bishops, what then yet they were such Bishops as had Presbyters, and Deacons in subordination

tion to them, in all the particular advantages of the former instances.

2. If the *Bishops* had the *Parishes*, what cure had the *Priests*? so that this will debate the *Priests* as much as the *Bishops*, and if it will confine a *Bishop* to a *Parish*, it will make that no *Presbyter* can be so much as a *Parish-Priest*. If it brings a *Bishop* lower then a *Diocese*, it will bring the *Priest* lower then a *Parish*. For set a *Bishop* where you will, either in a *Diocese*, or a *Parish*, a *Presbyter* shall still keep the same duty and subordination, the same distance still. So that this objection upon supposition of the former discourse, will no way mend the matter for any side, but make it farre worse, it will not advance the *Presbytery*, but it will depresse the whole hierarchy, and all the orders of H. Church.

* But because, this trifle is so much used amongst the enemies of *Episcopacy*, I will consider it in little, and besides that it does no body any good advantage, I will represent it in it's *factum* and show the falsehood of it.

1. Then. It is evident that there were *Bishops* before there were any distinct *Parishes*. For the first division of *Parishes* in the West was by *Evaristus*, who lived almost 100 years after Christ, and divided *Rome* into seven *parishes*, assigning to every one a *Presbyter*. So *Damasus* reports of him in the Pontificall book. *Hic titulos in urbe Româ divisit Presbyteris, & septem Diaconos ordinavit qui custodirent Episcopum prædicantem propter stylum veritatis.* He divided the *Parishes*, or titles in the City of Rome

Rome to Presbyters. The same also is by *Damasus* reported of *Dionysius* in his life, *hic Presbyteris Ecclesias divisi, & camiteria, parochiasq; & diaceses constituit.* *Marcellus* increased the number in the yeare 305. *Hic fecit camiterium viâ Salaria, & 25 Titulos in urbe Roma constituit quasi diaceses propter baptismum, & pœnitentiam multorum qui convertebantur ex Paganis, & propter sepulturas Martyrum.* He made a Sepulture, or camitery for the buriall of Martyrs, and appointed 25. Titles or Parishes: but he addes [*quasi Diaceses*] as it had been diocesess, that is, distinct and limied to Presbyters, as diocesses wereto Bishops; and the use of parishes which he subjoynes, clears the businesse; for he appointed them onely propter baptismum, & pœnitentiam multorum & sepulturas, for baptisme, and penance, and buriall; for as yet there was no preaching in Parishes, but in the Mother-Church. Thus it was in the West.

* But in *Egypt* we find Parishes divided something sooner then the earliest of these, for *Eusebius* reports out of *Philo* that the Christians in *S. Markes* time had severall Churches in *Alexandria*. *Etiam* Lib. 2. hist. cap. 17. *DE ECCLESIIS quæ apud eos sunt, ita dicit. Est autem in singulis locis consecrata orationi domus &c:* But even before this, there were Bishops. For in *Rome* there were sowe Bishops before any division of Parishes, though *S. Peter* be reckon'd for none. And before Parishes were divided in *Alexandria*, *S. Marke* himselfe who did it was the Bishop, and before that time *S. James* was Bishop of *Ierusalem*, and

in diverse other places where *Bishops* were, there were no distinct *Parishes* of a while after *Evaristus* time, for when *Dionysius* had assign'd *Presbyters* to severall *Parishes*, he writes of it to *Severus Bishop of Corduba*, &c. desires him to doe so too in his *Diocese*, as appears in his *Epistle* to him.

apud Vinium.
tom. 1. Concil.
* Euseb. lib.
6. cap. 43.
Apolog. c. 37.

* For indeed necessity requir'd it, when the *Christians* multiplyed and grew to be as *Isaiah* had, as * *Cornelius* call'd the *Roman Christians*, a great and innumerable people, and did impleat omnia, as *Tertullian's* phrase is, fill'd all places, and publike and great assemblies drew danger upon themselves, and increased jealousies in others, and their publike offices could not be perform'd with so diffused and particular advantage, then they were forc'd to divide congregations, and assigne severall *Presbyters* to their cure, in subordination to the *Bishop*, and so we see, the *Elder Christianity* grew the more *Parishes* there were. At first in *Rome* there were none, *Evaristus* made seven, *Dionysius* made some more, and *Marcellus* added 15, and in *Optatus* time there were 40.

lib. 2. contr.
Parmeniam.

Well then! The case is thus. *Parishes* were not divided at first, therefore to be sure they were not of *Divine institution*. Therefore it is no *divine institution* that a *Presbyter* should be fixt upon a *Parish*, therefore also a *Parish* is not by *Christs ordinance* an independant body, for by *Christs ordinance* there was no such thing at all, neither absolute, nor in dependance neither; and then for the maine issue, since *Bishops* were before *Parishes* (in the present sense) the

the *Bishops* in that sense could not be Parochiall.

* But which was first of a private congregation, or a Diocese? If a private congregation, then a *Bishop* was at first fix'd in a private congregation, and so was a Parochiall *Bishop*. If a *Diocese* was first, then the Question will be, how a *Diocese* could be without Parishes, for what is a *Diocese* but a jurisdiction over many Parishes?

* I answer, it is true that *DIOCESE* and *PARISH* are words us'd now in contradistinction; And now, a *Diocese* is nothing but the multiplication of of many Parishes: *Sed non fuit sic ab initio*. For at first, a *Diocese* was the *Cittie* and the *Regio suburbicaria*, the neighbouring townes, in which there was no distinction of Parishes: That which was a *Diocese* in the secular sense, that is, a particular Province, or division of secular prefecture, that was the assignation of a *Bishops* charge. * *Ephesus, Smyrna, Pergamus, Laodicea* were *apostolical* *sees*, heads of the *Diocese*, (saith *Pliny*,) meaning in respect of secular jurisdiction; and so they were in Ecclesiasticall regiment. And it was so upon great reason, for when the regiment of the Church was extended just so as the regiment of the Common-wealth, it was of lesse suspicion to the secular power, while the Church regiment was just fixt together with the politicall, as if of purpose to shew their mutuall consistence, and it's owne subordination. ** And besides this, there was in it a necessity, for the subjects of another Province, or *Diocese* could not either safely, or conveniently meete where the duty of the

lib. 5. cap. 29.
 & 30.
 Vide Baron.
 A. D. 39. n.
 10. & B.
 Rhenan. in
 notit. provinc.
 Imperial. in
 descript.
 Ulyrici.

Common-wealth did not ingage them; but being all of one prefecture, and Diocesse, the necessity of publike meetings in order to the Common-wealth would be faire opportunity for the advancement of their Christendome. And this, which at first was a necessity in this case, grew to be a law in all, by the sanction of the Councell of * Chalcedon, and of Constantinople in † Trullo, τῶν πατρῶν, ἡ συνοδὸς τῶν καὶ τῶν βασιλευσίων μεγάλων ἡ τῆς ἀνατολῆς. *Let the order of the Church, follow the order and guise of the Common-wealth, viz. in her regiment, and prefecture.*

* Cas. 17.

† Cas. 38.

* But in the moderne sense of this division a Bishops charge was neither a *Parish*, nor a *Diocesse*, as they are taken in relation; but a Bishop had the supreme care of all the Christians which he by himselfe, or his Presbyters had converted, and he also had the charge of indeavouring the conversion of all the Country. So that although he had not all the Diocesse actually in communion and subjection, yet his charge, his Diocesse was so much. Just as it was with the *Apostles*, to whom Christ gave all the world for a Diocesse, yet at first they had but a small congregation that did actually obey them.

And now to the Question, Which was first, a particular congregation or a Diocesse? I answered, that a *Diocesse* was first, that is, the *Apostles* had a charge before they had a congregation of converts; And S. Marke was sent Bishop to Alexandria by S. Peter before any were converted. * But ordinarily the *Apostles*, when they had converted a City or Nation,

Nation, then fix't *Bishops* upon their charge, and there indeed the particular congregation was before the *Bishop's* staking of the *Diocesse*; But then, this City, or Nation although it was not the *Bishops Diocesse* before it was a particular congregation, yet it was part of the *Apostles Diocesse*, and this they concredited to the *Bishops* respectively.

S. Paul was ordain'd by the Prophets at *Antioch*, *Apostle* of the Uncircumcision; All the Gentiles was his *Diocesse*, and even of those places he then received power which as yet he had not converted. So that, absolutely, a *diocesse* was before a particular congregation. But if a *diocesse* be taken collectively, as now it is, for a multitude of *Parishes* united under one *Bishop*, then one must needs be before 20, and a particular congregation before a *diocesse*; but then that particular congregation was not a parish, in the present sense, for it was not a part of a *Diocesse* taking a *Diocesse* for a collection of *Parishes*; but that particular Congregation was the first fruits of his *Diocesse*, and like a Graine of Mustard-seed that in time might, and did grow up to a considerable height, even to a necessity of distinguishing titles, and parts of the *Diocesse*, assigning severall parts, to severall Priests.

2. We see that the Primitive *Bishops*, before the division of parishes, had the City, and Country; and after the division of parishes, had them all under his jurisdiction, and ever, even from the *Apostles* times had severall provinces (some of them I meane) within their limits and charges. * The 35 Canon of the

the *Apostles* gives power to the *Bishop* to dispose only of those things *ἐν τῇ αὐτοῦ ἐκκλησίᾳ καὶ ἐν τοῖς ἀγίοις χωρίοις*, which are under his *Diocese* & the *Neighbour-villages*, and the same thing is repeated in the ninth and tenth *Canons* of the *Council* of *Antioch* calling it *ἀρχαῖον τῶν πατέρων ἡμῶν κείμενον*, the *Ancient Canon* of our fore fathers; and yet it selfe is elder then three of the generall *Councils*, and if then it was an *Ancient Canon* of the *Fathers* that the *City*, and *Villages* should be subject to the *Bishop*, Surely a *Primitive Bishop* was a *Diocesan*.

Can. 6.

But a little before this was the *Nicene Council*, and there I am sure we have a *Bishop* that is at least a *Diocesan*. *τὰ ἀρχαία ἴσα κεινίστω*. Let the old *Customs* be kept. What are those? *τὰ ἐν Ἀρχιεπισκοπῇ καὶ Λιβύῃ, καὶ πενταπόλει*. ὅσα καὶ Ἀλεξανδρίας ἐπίσκοπος πύττω τέταρτον ἱεμένω. Let the *Bishop* of *Alexandria* have power over *ALL Egypt*, *Libya*, and *Pentapolis*, It was a good large *Parish*; And yet this parish if we have a mind to call it so, was *ἐν τῷ ἀρχαίῳ ἴδει*, according to the old *custome* of their forefathers, and yet that was so early that *S. Anthony* was then alive, who was borne in *S. Irenaeus* his time, who was himselfe but second from the *Apostles*.

It was also a good large parish that *Ignatius* was *Bishop* of, even all *Syria*, *Calesyria*, *Mesopotamia*, and both the *Cilicia*. *Ἐπίσκοπος Συρίας*, The *Bishop* of *Syria* he calls himselfe in his epistle to the *Romans*, and

lib. 5. ca. 23.

Action. 7.

ἐν τῇ αὐτοῦ ἐκκλησίᾳ καὶ ἐν τοῖς ἀγίοις χωρίοις, so *Theodore*; and besides all these, his Successors, in the *Council* of *Chalcedon*, had the two *Phanicia*, and *Arabia* yeilded

to

to them by composition. These alone would have made two or three reasonable good parishes, and would have taken up time enough to preambulate, had that been then the guise of Christendome. * But examples of this kind are infinite. *Theodorus Bishop of Cyrus* was Pastor over 800 parishes, *Athanasius* was Bishop of *Alexandria, Egypt, Thebais, Maro. tis, Libya, Ammoniaca, and Pontapolis*, saith *S. Epiphanius*; And his predecessor *Iulianus* successor of *Agrippinus* was Bishop * *Ἰουλιανὸς Ἐπίσκοπος τῆς Ἀλεξάνδρειας*, of the Churches about *Alexandria*. Either it was a Diocese, or at least a plurality. * *S. Chrysostome* had *Pontus, Asia, and all Thrace* in his parish, even as much as came to sixteen prefectures; a faire bounds surely; and so it was with all the Bishops, a greater, or a lesser Diocese they had; but all were Diocesan; for they had severall parishes, *singuli Ecclesiarum Episcopi habent sub se Ecclesias*, saith *Epiphanius* in his epistle to *Iohn of Ierusalem*, and in his book *contra hereses*, *Quotquot enim in Alexandria Catholica Ecclesia sunt, sub uno Archiepiscopo sunt, privatimq; ad has destinati sunt Presbyteri propter Ecclesiasticas necessitates, ita ut habitatores vicini sint uniuscuiusq; Ecclesia*. * All *Italy* was the parish of *Liberius* (saith *Socrates*.) *Africa* was *S. Cyprians* parish, saith *S. Gregory Nazianzen*, and *S. Basil the Great* was parish-Priest to all *Cappadocia*. But I rather believe if we examine their severall stories they will rather prove *Metropolitans*, then meere parochians.

Epist. ad Leon. 1.
Epist. Rom. Heref. 68.

Council Chalced. act. 16.

Theodoret. lib. 5. c. 28.

Apud S. Hieron. heres. 69.

Lib. 4. c. 12.
Encom. Cyprian.
S. 20m. lib. 5. c. 18.

Vide apud Euseb. lib. 5. c. 22.

3^d The ancient Canons forbade a Bishop to be ordained

Can. 36.

dain'd in a Village, Castle, or Towne. It was so decreed in the Councell of *Laodicea* before the first *Nicene*. *ὅτι ἐάν τις ἐν κώμαις ἢ ἐν χωρίοις ἐπισκοπὴν ἐμεταστήσῃ.* In the Villages, or Countries, Bishops must not be constituted. And this was renewed in the

Can. 6.

Councell of *Sardis*, *μηδὲ ἐξ ἑνὸς ἀποστόλου ἐπισκοπὴν ἐπιστήσασθαι ἐν κώμαις καὶ ἐν χωρίοις, ὅθεν ἡνὶ ἐκείνων μόνος πρεσβύτερος ἱκανός ἐστι.* It is not lawfull to ordaine Bishops in Villages or little Townes to which one Presbyter is sufficient, ἀλλ' ἐπισκοπὴν ἐν ταύταις ἢ πάλαι ἐπισκοπὴν ὁμοιωμένην ὁρίσασθαι, καὶ ἐκείνην ἐπὶ τοῦ γένους κληρονομεῖν ἐπισκοπῆς, but Bishops must ordaine Bishops in those Cities where Bishops formerly have been. * So that this Canon does not make a new Constitution, but perpetuates the old sanction. Bishops *ab antiquo* were only ordain'd in great Cities, and Presbyters to little Villages. Who then was the Parish Curate? the Bishop or the Priest? The case is too apparent.

Onely, here it is objected that some Bishops were of small Townes, and therefore these Canons were not observed, and Bishops might be, and were parochiall, as *S. Gregory of Nazianzum*, *Zoticus of Comana*, *Marius in Dolicha*. The one of these is called

* *Lib. 5. c. 16.* κώμην by * *Eusebius*; and another *πολίχην* by † *Theodore*, a little Towne. This is all is pretended for this great Scarcrow of parochiall Bishops.

† *Lib. 5. cap. 4.* But, first, suppose these had been parishes, and these three parochiall Bishops, it followes not that all were; not those to be sure, which I have proved to have been Bishops of Provinces, and Kingdomes. 2^d It is a cleare case, that *Nazianzum* though

though a small City, yet was the seat of a *Bishops throne*, so it is reckoned in the *Sarvmons* made by *Leo* the Emperour, where it is accounted *inter thronos Ecclesiarum Patriarchæ Constantinopolitano subje-* Ius Græco-Rom. p. 89.
ctarum, & is in the same account with *Cæsarea*, with *Ephesus*, with *Crete*, with *Philippi*, and almost fourescore more. * As for *Zoticus*, he indeed came from *Comana*, a Village towne, for there he was born, but Vide Baron. An. Dom. 205
 he was *Episcopus Otrenus*, Bishop of *Otrea* in *Armenia*, saith † *Nicephorus*. * And for *Marius* the Bishop of *Dolicha*, it was indeed such a small City as *Naxianzus* was, but that proves not but his Diocesse and territory was large enough. Thus was *Asclepius* Gennad. apud Hieron. *vici non grandis*, but yet he was *Vagensis territorii Episcopus*. His seat might usually be in a little Iohan. de Tritenbeim de script. Eccles.
 City, if it was one of those townes in which according to the exigence of the Canons *ἐν ταῖς ἐκκλησίαις ἐν ταῖς πόλεσιν ὅπου ὡρίσθησαν* *in which Bishops anciently were ordain'd*, and yet the appurtenances of his Diocesse large, and extended, and too great for 100 Parish Priests.

4ly. The institution of *Chorepiscopi* proves most evidently that the Primitive Bishops were Diocesan, not Parochiall; for they were instituted to assist the Bishop in part of his Country-charge, and were *μεθ' αὐτοῦ*, *Visitors*, (as the Councell of *Laodicea* calls them.) But what need such Suffragans, such coadjutors to the managing of a *Parish*. Indeed they might possibly have been needfull for the managing of a City-parish, especially if a whole City was a Parish, as these objectors must pretend, or not say

Primitive Bishops were Parochiall. But being these *Chorepiscopi* were *Infrafragans* to the Bishop, and did their offices in the country, while the Bishop was resident in the City, either the Bishops parish extended it selfe from City to Country; and then it is all one with a *Diocesse*, or else we can find no employment for a *Chorepiscopus*, or Visiter. * The tenth Canon of the Councell of *Antioch*, describes their use and power. *Qui in villis & vicis constituti sunt Chorepiscopi placuit sancta Synodo ut modum proprium recognoscant, ut gubernent sibi subiectas Ecclesias.* They were to governe the Churches delegated to their charge. It seems they had many Churches under their provision, and yet they were but the Bishops Vicars, for so it followes in the Canon; he must not ordaine any Presbyters, and Deacons *absq̃ urbis Episcopo cui ipse subicitur*, & *Regio*; Without leave of the Bishop of the City to whom both himselfe, and all the Country is subordinate.

Epist. ad Philadelph.

5. The Bishop was one in a City wherein were many Presbyters. *Ἐν ὁμοκτίστοις μίση τῇ Ἐκκλησίᾳ καὶ οἷς ὁμοῦς ἄνα τῷ ᾠκεῖν τῷ τοῖς διακόνις*, saith S. Ignatius. There is one Altar in every Church, and ONE BISHOP together with the Presbytery, and the Deacons. Either then a whole City, such as Rome, or Jerusalem (which as Iosephus reports had 400 Synagogues,) must be but one Parish, and then they had as good call a Bishops charge a *Diocesse*, as a Parish in that latitude; or if there were many Parishes in a City, and the Bishop could have but one

of

of them, why, what hindred but that there might in a City be as many Bishops, as Presbyters? For if a Bishop can have but one Parish, why may not every Parish have a Bishop? But by the ancient *Canons*, a City though never so great, could have but one for it selfe and all the Country, therefore every parish-Priest was not a Bishop, nor the Bishop a mere parish-Priest.

Ne in una civitate duo sint Episcopi, was the Constitution of the *Nicene* Fathers as saith *Ruffinus*; and long before this, it was so known a businessse that one City should have but one Bishop, that *Cornelius* exprobrates to *Novatus* his ignorance, *is ergo qui Evangelium vendicabat, nesciebat in Ecclesia Catholica unum Episcopum esse debere, ubi videbat esse Presbyteros quadraginta & sex.* *Novatus* (the Father of the old Puritans) was a goodly Gospeller that did not know that in a Catholick Church there should be but one Bishop wherein there were 46 Presbyters; intimating clearly that a Church that had two Bishops is not Catholick, but Schismatick at least, (if both be pretended to be of a fixt residence) what then is he that would make as many Bishops in a Church as Presbyters? He is *disputator*, he fights against God, if *S. Ambrose* say true. *Deus enim singulis Ecclesiis singulos Episcopos praeesse decrevit.* God hath decreed that one Bishop should rule in one Church; and of what extent his ONE CHURCH was, may easily be guessed by himselfe who was the Ruler, and Bishop of the great City, and province of *Milaine*. * And therefore when *Valerius*

Lib. 10. Eccles. hist.

Apud Euseb. lib. 6. cap. 33.

In 1. Cor. 12.

* *ὁ εἷς ὁ ἀπὸς*
ἐπίσκοπος.
Epiphan. he-
res. 66. n. 6.
Posidon. in
vitā S. Aug.
cap. 8.

Secrat. lib. 5.
cap. 2. 19

Lib. 4. cap. 25.

† *Lib. 4. Epist.*
2.

Lib. 2. c. 11.

a In 1. Philip.

* as it was then sometimes used in severall Churches had ordain'd *S. Austin* to be Bishop of *Hippo*, whereof *Valerius* was also Bishop at the same time, *S. Austin* was troubled at it as an act most Uncanonical, and yet he was not ordain'd to rule in common with *Valerius*, but to rule in succession and after the consummation of *Valerius*. It was the same case in *Agelius*, a *Novatian* Bishop ordaining *Marcian* to be his successor, and *Sisinnius* to succeed him, the acts were indeed irregular, but yet there was no harme in it to this cause, they were ordain'd to succeed, not in conjunction. * *ἡγεσίας οὐ μόνον ἐστὶν ἡ ἐκκλησιαστικὴ διακονία ἀλλὰ καὶ ἡ ἐκκλησιαστική.* (saith *Sozomen*) It is a note of Schisme, and against the rule of H. Church to have two Bishops in one chaire. *Secundus Episcopus nullus est* (saith *S. Cyprian*) And as *Cornelius* reports it in his epistle to *S. Cyprian*, it was the voice of the Confessors that had been the instruments and occasions of the *Novatian Schisme* by erecting another Bishop; *Nec non ignoramus unum Deum esse, unum Christum esse Dominum quem confesimus, unum spiritum sanctum, unum Episcopum in Catholica Ecclesia esse debere.* And these very words the people also used in the contestation about *Liberius*, and *Felix*. For when the Emperour was willing that *Liberius* should returne to his See, on condition that *Felix* the Arian might be Bishop there too, they derided the suggestion, crying out, *One God, one Christ, one Bishop.* So *Theodoret* reports. But who lists to see more of this, may be satisfied (if plenty will doe it) in *S. Chrysostome*, *Theodo.*

^b Theodores, ^{S.} Hierom, ^d Oecumenius, ^e Optatus, ^b S. ^f Ambrose, and if he please he may read a whole booke of it written by S. Cyprian, *de Unitate Ecclesie, sive de singularitate Prelatorum.*

^c in 1. Phil.
^e lib. 2. contr. Parmen.
^f in 1. Tim.
^{3.} & in 1. Phil.

6ly. Suppose the ordinary *Diocesses* had been *parishes*, yet what were the *Metropolitans*, and the *Primates*, were they also *parish-Bishops*? Surely if *Bishops* were *parochiall*, then these were at least *diocesan* by their owne argument, for to be sure they had many *Bishops* under them. But there were none such in the Primitive Church? yes most certainly. The 35. *Canon of the Apostles* tells us so, most plainly, and at the worst, they were a very primitive record. *Episcopos gentium singularum scire convenis quis inter eos PRIMUS HABEATUR, quem velut caput existiment, & nihil amplius prater ejus conscientiam gerant, quam ea sola qua parochia propria, & villis qua sub ea sunt, competunt.* The *Bishops of every Nation* must know who is their *PRIMATE*, and esteeme him as their *HEAD*, and doe NOTHING without his consent, but those things that appertaine to their owne *Diocesse*. And from hence the *Fathers of the Council of Antioch* deriv'd their sanction, *per singulas regiones Episcopos convenis nosse METROPOLITANUM Episcopum sollicitudinem totius provincia gerere &c.* The *Bishops of every province* must know that their *METROPOLITAN-Bishop* does take cure of all the province. For this was an Apostolicall Constitution (saith S. Clement) that in the conversion of *Gentile Cities* in place of the *Archstamenes, Archbishops, Primates*, or *Patriarchs* should be placed, *qui reli-*

Concil. Antioch. ca. 9.

Epist. 1. ad Iacobum Fratrem Domini.

vide Concil.
Chalced. act.
1. in epist.
Theod. &
Valentin.
Imp.

quorum Episcoporum iudicia, & majora (quoties necesse foret) negotia in fide agitarent, & secundum Dei voluntatem, sicut constituerunt Sancti Apostoli, definirerent. * Alexandria was a Metropolitick See long before the Nicene Council, as appears in the sixth Canon before cited; Nay, *Dioscorus* the Bishop of that Church was required to bring ten of the METROPOLITANS that he had UNDER HIM to the Council of *Ephesus*, by *Theodosius* and *Valentinian* Emperours, so that it was a PATRIARCHAT.

These are enough to shew that in the Primitive Church there were *Metropolitan Bishops*. Now then either *Bishops* were *Parochiall*, or no: If no, then they were *Diocesan*; if yea, then at least many of them were *Diocesan*, for they had (according to this rate) many *Parochiall Bishops* under them. * But I have stood too long upon this impertinent trifle, but as now a dayes it is made, the consideration of it is materiall to the maine Question. Only this I adde; That if any man should trouble the world with any other fancy of his owne, and say that our *Bishops* are nothing like the Primitive, because all the *Bishops* of the Primitive Church had onely two townes in their charge, and no more, and each of these townes had in them 170 families, and were bound to have no more, how should this man be confuted? It was just such a device as this in them that first meant to disturbe this Question, by pretending that the *Bishops* were onely *parochiall*, not *diocesan*, and that there was no other *Bishop* but the *Parish-Priest*. Most certainly, themselves could not

not beleive the allegation, onely they knew it would raise a dust. But by God's providence, there is water enough in the Primitive fountaines to allay it.

A Nother consideration must here be interpos'd §. 44.
 concerning the intervening of Presbyters in the regiment of the severall Churches. For though I have twice already showne that they could not challenge it of right either by Divine institution, or Apostolicall ordinance, yet here also it must be considered how it was in the practice of the Primitive Church, for those men that call the Bishop a Pope, are themselves desirous to make a Conclave of Cardinallstoo, & to make every Diocesse a Roman Consistory. And was ayded by Presbyters but not im- payred.

1. Then, the first thing we heare of Presbyters (after Scripture I meane, for of it I have already given account) is from the testimony of S. Hierome, *in Epist. ad Antequam studia in religione fierent, & diceretur in Titum. cap. 1.*
populis ego sum Pauli &c: communi Presbyterorum consilio Ecclesia gubernabantur. Before factions arose in the Church, the Church was govern'd by the common Counsell of Presbyters. Here S. Hierome either meanes it of the time before Bishops were constituted in particular Churches, or after Bishops were appointed. If, before Bishops were appointed, no hurt done, the Presbyters might well rule in common, before themselves had a ruler appointed to governe both them and all the diocesse beside. For so S. Ignatius writing to the Church of Antioch Epist. ad Antioch.
 exhorts

Epist. 21.

exhorts the *Presbyters* to feed the flock untill God should declare *ἐν πᾶσι τοῖς ἐκκλησίαις* whom he would make their ruler. And S. Cyprian speaking of *Eteusa* and some other women that had made default in time of persecution, and so were put to penance, *praeceperunt eas Praepositi tantisper sic esse, donec Episcopus constituatur*. The *Presbyters*, whom *sede vacante* hee *prater morem suum* calls *Praepositos*, they gave order that they should so remaine till the Consecration of a Bishop. * But, if S. Hierome meanes this saying of his, after Bishops were first, then his expression answers the allegation, for it was but *communis CONSILIO Presbyterorum*, the *JUDICIUM* might be solely in the Bishop, he was the *JUDGE*, though the *Presbyters* were the *COUNSELLORS*. For so himselfe addes, that upon occasion of those first Schismes in *Corinth*, it was DECREED in ALL THE WORLD, *ut omnis Ecclesiae cura ad unum pertineret*, all the care of the *diocese* was in the Bishop, and therefore all the power, for it was unimaginable that the burden should be laid on the Bishop, and the strength put into the hands of the *Presbyters*. * And so S. Ignatius styles them, [*συνβουλοι, ὑπομαρτυροι* *Ἐκκλησιᾶς*,] *Assessors*, and *Counsellors* to the Bishop. But yet if we take our estimate from Ignatius, The Bishop is THE RULER, without him though all concurr'd, yet nothing could be done, nothing attempted; The Bishop was Superiour in ALL POWER and AUTHORITY, He was to be obey'd in ALL THINGS, and contradicted in NOTHING; The Bishops judgement was to sway, and nothing must seeme pleasing

Ad Trallian.
Ad Magnes.

pleasing to the Presbyters that was croſſe to the Bishops ſentence: this, and a great deale more which I have formerly made uſe of, is in *Ignatius*; And now let their aſſiſtance and Counſell extend as farre as it will, the Bishops authority is invulnerable. But I have already enough diſcuſſed this inſtance of *S. Hierome's*. §. thither I referre the Reader.

2. But *S. Cyprian* muſt doe this buſineſſe for us, if any man, for of all the Bishops, he did acts of the greateſt condeſcenſion, and ſeeming declination of Episcopall authority. But let us ſee the worſt. *Ad id vero quod ſcripſerunt mihi compresbyteri no-* Epist. 6.
ſtri ſolus reſcribere nihil potui, quando a primor-
dio Episcopatus mei ſtatuerim nihil ſine conſilio ve-
ſtro, & ſine conſenſu plebis mea privata ſententiâ
gerere. And againe, *quamvis mihi videantur debe-* Epist. 19.
re pacem accipere, tamen ad conſultum veſtrum eos
dimiſi, ne videar aliquid temere præſumere. And a
 third time, *Qua res cum omnium noſtrum conſilium* Epist. 13.
& ſententiam ſpectet, præjudicare ego & ſoli mihi rem
communem vindicare non audeo. Theſe are the greateſt ſteps of Episcopall humility that I find in *materiali juridicâ*, The ſumme whereof is this, that *S. Cyprian* did conſult his Presbyters and Clergy in matters of conſequence, and reſolved to doe nothing without their advice. But then, conſider alſo, it was, *ſtatu apud me, I have reſolved with my ſelfe* to doe nothing without your Counſell. It was no neceſſity ab extra, no duty, no Sanction of holy Church that bound him to ſuch a modeſty, it was his owne voluntary act. 2. It was as well *Diacono-*

rum, as *Presbyterorum consilium* that he would have in conjunction, as appears by the titles of the sixth and eighteenth Epistles, *Cyprianus Presbyterus, ac Diaconis fratribus salutem*: So that here the Presbyters can no more challenge a power of regiment in common, then the Deacons, by any Divine law, or Catholike practice. 3. S. Cyprian also would actually have the consent of the people too, and that will as well disturb the *Ius Divinum* of an independant Presbytery, as of an independant Episcopacy.

in 1. ad
Titum,

But indeed neither of them both need to be much troubled, for all this was voluntary in S. Cyprian, like *Moses*, *qui cum in potestate sua habuit ut solum posset praesse populo, seniores elegit* (to use S. Hierome's explication) *whom when it was in his power alone to rule the people, yet chose seventy Elders for assistants*. For as for S. Cyprian, this very Epistle clears it that no part of his Episcopall authority was impaired. For he shewes what himselfe alone could doe. *Arctius igitur dilectione vestra, & religione, quam satis novi, his literis & hortor & mando &c.* I intreat and COMMAND you.... *vice mea fungamini circa gerenda ea qua administratio religiosa deposcit, Re my subditus in the administration of Church affayres*. He intreats them *pro dilectione*, because they lov'd him, he COMMANDS THEM *PRO RELIGIONE*, by their religion, for it was a piece of their religion to obey him, and in him was the government of his Church, else how could he have put the Presbyters, and Deacons in substitution?

* Adde

* Adde to this; It was the custome of the Church that although the Bishop did onely impose hands in the ordination of Clerks, yet the Clergy did approve, & examine the persons to be ordain'd, and it being a thing of publike interest, it was then not thought fit to be a personall action both in preparation, and ministration too (and for this S. Chrysostome was accus'd in *Concilione fario* [as the title of the edition of it, expresses it] that he made ordinations *ἐκ τῶν κληρικῶν ὡς καὶ ὁ Χρυσόστομος*) yet when S. Cyprian saw occasion for it, he did ordaine without the consent of the Clergy of his Church, for so he ordained *Celerinus*, so he ordain'd *Optatus*, and *Satanus*, when himselfe was from his Church, and in great want of Clergy-men to assist in the ministration of the daily offices. *** He did as much in jurisdiction too, and censures; for HIMSELF did excommunicate *Felicissimus* and *Augendus*, and *Reposus*, and *Irene*, and *Paula*, as appeares in his 38, and 39 epistles; and tells * *Rogatianus* that he might have done as much to the *perulans* Deacon that abus'd him by vertue of his Episcopall authority. And the same power singly, and solely, he exercis'd in his acts of favour and absolution; *Praxas* alij, alius

OBNITENTE PLEBE ET CONTRADICENTE, MEA TAMEN FACILITATE suscepti sunt. Indeed here is no contradiction of the Clergy expressed, but yet the absolution said to be his owne act, against the people and without the Clergy. For he alone was the JUDGE, insomuch that he declared that it was the cause of Schisme and heresie that the Bishop was not

In Graeco
Rout. pag.
556.

* Epist. 65.

Epist. 55.

Uidem.

obey'd, nec UNUS in Ecclesiâ ad tempus Sacerdos, & ad tempus IUDEX VICI CHRISTI COGITATUR, and that ONE high Priest in a Church, and IUDGE INSTEAD OF CHRIST is not admitted. So that the Bishop must be ONE, and that ONE must be IUDGE, and to acknowledge more, in S. Cyprians Lexicon is called schisme and heresie. Farther yet, this Iudicatory of the Bishop is independant, and responsive to none but Christ. *Actum suum disponit, & dirigit Unusquisq. Episcopus rationem propositi sui Domino redditurus*, and againe, *habet in Ecclesia administratione voluntatis sue arbitrium liberum unusquisq. Propositus: rationem actus sui Domino redditurus*. The Bishop is Lord of his owne actions, and may doe what seemes good in his owne eyes, and for his actions he is to account to Christ.

Epist. 92.

Epist. 72.

This generall account is sufficient to satisfie the allegations out of the 6th, and 18th epistles, and indeed, the whole Question. But for the 18th epistle, there is something of peculiar answer. For first, It was a case of publike concernement, and therefore he would so comply with the publike interest as to doe it by publike counsell. 2^{ly}, It was a necessity of times that made this case peculiar. *NECESSITAS TEMPORUM facit ut non temere pacem demus*, they are the first words of the next epistle, which is of the same matter; for if the *lapsi* had been easily, and without a publike and solemne triall reconcil'd, it would have made Gentile Sacrifices frequent, and Martyrdom but selcome. 3^{ly}, The common counsell which S. Cyprian here said he would expect, was

was the Councell of the Confessors, to whom for a peculiar honour it was indulged that they should be interested in the publike assoyling of such penitents who were overcome with those feares which the Confessors had overcome. So that this is evidently an act of positive, and temporary discipline; and as it is no disadvantage to the power of the Bishop, so to be lure, no advantage to the Presbyter.

* But the clause of objection from the 19th epistle is yet unanswered, and that runs something higher, *tamen ad consultum vestrum eos dimisi ne videar aliquid temere presumere*. It is called presumption to reconcile the penitents without the advice of those to whom he writ. But from this we are fairly deliver'd by the title. *Cypriano, & Compresbyteris Carthagini consistentibus, Caldonius salutem*. It was not the epistle of Cyprian to his Presbyters, but of Caldonius one of the suffragan Bishops of Numidia to his Metropolitan, and now, what wonder if he call it presumption to doe an act of so publike consequence without the advise of his Metropolitan. He was bound to consult him by the *Canons Apostolicall*, and so he did, and no harme done to the present Question, of the Bishops sole and independant power, and unmixt with the conjunct interest of the Presbytery, who had nothing to doe beyond ministry, counsell, and assistance.

3. In all Churches where a Bishops seat was, there were not alwayes a Colledge of Presbyters, but only in the greatest Churches; for sometimes in the lesser Cities there were but two. *Episcopos, &*

In 1. Timothy.
3:

Et aliquantos Presbyteros, ut bini sint per Ecclesias, & unus in civitate Episcopus. So S. Ambrose, sometimes there was but one in a Church. Posthumianus in the third Council of Carthage put the case. *Deinde qui unum [Presbyterum] habuerit, numquid dederit illi ipse unus Presbyter auferre* The Church of Hippo had but one. Valerius was the Bishop, and Austin was the Priest; and after him Austin was the Bishop, & Eudius the Priest. Sometimes not one, as in the case Aurelius put in the same Council now cited, of a Church that had never a Presbyter to be consecrated Bishop in the place of him that dyed; & once at Hippo they had none, even then when the people search'd S. Austin and carried him to Valerius to be ordain'd. In these cases I hope it will not be denied but the Bishop was *indispensable*, I am sure he had but little company, sometimes none at all.

1. Tim. 1.

4. But suppose it had been alwaies done that Presbyters were consulted in matters of great difficulty, and possibility of Scandall, for so S. Ambrose intimates, *Ecclesia seniores habuit sine quorum Consilio nihil gerebatur in Ecclesia* (understand, in these Churches where Presbyteries were fixt) yet this might be necessary, and was so indeed in some degree at first, which in succession as it prov'd troublesome to the Presbyters, so unnecessary and impertinent to the Bishops. At first I say it might be necessary. For they were times of persecution, and temptation, and if both the Clergy and people too were not comply'd withall in such exigencies of time, and agonies of spirit, it was the way to make them

them relapse to Gentilisme, for a discontented spirit will hide it selfe, and take sanctuary in the reedes and mud of *Nilus*, rather then not take complacence in an imagiary security and revenge. 2. As yet there had been scarce any *Synods* to determine cases of publike difficulty, and what they could not receive from publike decision, it was fitting they should supply by the maturity of a *Consiliary* assistance, and deliberation. For although, by the *Canons* of the *Apostles*, *Bishops* were bound twice a yeare to celebrate *Synods*, yet perfection intervening, they were rather twice a yeare a *Harmon* then *synods*, a *dispersion* then a *Synod*. 3. Although *Synods* had been as frequently conven'd as was intended by the *Apostles*, yet it must be length of time, and a successive experience that must give opportunity and ability to give generall rules for the emergency of all particulars, and therefore till the Church grew of some considerable age, a fixt standing Colledge of *Presbyters* was more requisite then since it hath been, when the frequency of *Generall* Councells, and *Provinciall* *Synods*, and the peace of the Church, and the innumerable volumes of the *Fathers*, and *Decretalls* of *Bishops*, and a digest of *Ecclesiasticall* *Constitutions*, hath made the personall assistance of *Presbyters* unnecessary. 4. When necessity requir'd not their presence and Counsell, their own necessity requir'd that they should attend their severall cures. For let it be considered; they that would now have a Colledge of *Presbyters* assist the *Bishop* whether they think of what follows.

lowes. For either they must have Presbyters ordained without a title, which I am sure they have complain'd of these threescore years, or else they must be forc'd to *Non-residence*. For how else can they assist the Bishop in the ordinary, and daily occurrences of the Church, unlesse either they have no cure of their own, or else neglect it? And as for the extraordinary, either the Bishop is to consult his *Metropolitan*, or he may be assisted by a *Synod*, if the *Canons* already constitute doe not aide him, but in all these cases the *Presbytery* is impertinent.

Vbi supra.

In 1/aier. 3.

As this assistance of Presbyters was at first for necessity, and after by Custome it grew a Law, so now retr'd, first the necessity fail'd, and then the defuetude abrogated the Law, which before, custome had established. [*quod quā negligentia obsoleverit nescis*] I saith *S. Ambrose*, he knew not how it came to be obsolete, but so it was, it had expired before his time. Not but that Presbyters were still in Mother-Churches (I meane in Great ones) *In Ecclesia enim habemus Senatum nostrum, alium Presbyterorum*, we have still (saith *S. Hierome*) in the Church our Senate, a Colledge, or Chapter of Presbyters, (he was then at Rome, or Jerusalem) but they were not consulted in Church affaires, & matter of jurisdiction, that was it, that *S. Ambrose* wondred how it came to passe. And thus it is to this day. In our Mother Churches we have a Chapter too, but the Bishop consults them not in matters of ordinary jurisdiction, just so it was in *S. Ambrose* his time, and therefore our Bishops have altered no custome in
this

this particular, the alteration was pregnant even before the end of the towne generall Councils, and therefore is no violation of a *divine right*, for then most certainly a contrary provision would have been made in those conventions, wherein so much sanctity, and authority, and Catholicisme and severe discipline were conjunct, and then besides, it is no innovation in practice which pretends so faire antiquity, but however it was never otherwise then voluntary in the Bishops, and positive discipline in the Church, and conveniency in the thing for that present, and Council in the Presbyters, and a trouble to the Presbyters persons, and a disturbance of their duties when they came to be fixt upon a particular charge.

* One thing more before I leave, I find a *Canon* of the Council of *Hispalis* objected: *Episcopus* Can. 6.
Presbyteris solus honorem dare potest, solus autem auferre non potest. A Bishop may alone ordaine a Priest, a Bishop may not alone depose a Priest. Therefore in censures there was in the Primitive Church a necessity of conjunction of Presbyters with the Bishop in imposition of censures.

* To this I answer, first it is evident, that hee that can give an honour, can also take it away, if any body can, for there is in the nature of the thing no greater difficulty in pulling downe, then in raising up. It was wont alwaies to be accounted easier, therefore this Canon requiring a conjunct power in deposing Presbyters is a positive constitution of the Church, founded indeed upon good institution,

but built upon no deeper foundation, neither of nature or higher intuition, than its own present authority.

Butcher's enough, for we are not now in question of *divine rights*, but of *Catholic and Primitive practice*. To answer therefore, that the conjunction required so pull down a Presbyter, was not the Chapter, or Colledge of Presbyters, but a company of Bishops, a *Synodall sentence*, and *determination*, for so the Canon runnes, *qui profecto neq. de synodo, neq. de concilio potuerunt honoris sui privilegia eripere, sed prefatus Synodall* *Episcopus* *et concilio* *quidam* *de illis proceperit deservire*. And the same thing was determined in the Greeke Councell of Carthage. If a Presbyter or a Deacon be accu-

Can. 20.

Car. 23.

is indeed a necessity of the presence of the Clergy of his Church where his Consistory was kept, least the sentence should be *void* and *void*, and so illegal, but it is nothing but *presentia Clericorum*, for it is *sententia Episcopi*, the Bishops sentence, and the Clerks presence only; for *quod dicitur in Canonibus*, the Bishop Alone might give sentence in the causes of the inferior Clergy, even by this Canon it selfe, which is used for objection against the Bishops sole jurisdiction.

*** I know nothing now to hinder our proccesse, for the Bishops jurisdiction is clearly left in his own hand, and the Presbyters had no share in it, but by delegation and voluntary assumption. Now I proceed in the maine question.

VVE have seen what Episcopacy is in it selfe, now from the same principles let us see what it is to us. And first; Antiquity taught us it was simply necessary, even to the being and constitution of a Church. That runs high, but we must follow our leaders. S. Ignatius is expresse in this question. *Qui intra altare est, mundus est; quare & obtemperat Episcopo, & Sacerdotibus. Qui vero foris est hic uel est, qui sine Episcopo, Sacerdote, & Diacono quicquam agit, & eiusmodi iniquitatem habet conscientiam, & infideli deterior est.* He that is within the Altar, that is, within the Communion of the Church, he is pure, for he obeyes the Bishop, and the Priests. But he that is without, that is, does any thing without his Bishop and the Clergy, he hath a filthy con-

§ 45.

So that the government of the Church by Bishops was believed necessary.

Epist. ad Tral.

science and is worse then an infidell. NECESSARY it is
 est, quicquid facitis, NE SINE EPISCOPO NIHIL
 faciatis. It is NECESSARY that what ever ye doe, ye
 be sure to doe nothing without the Bishop. Quid enim
 aliud est Episcopus, &c. For what else is a Bishop but
 he that is greater then all power? So that the obeying
 the Bishop is the necessary condition of a Christian,
 and Catholick communion; he that does not, is
 worse then an infidell. The same also he affirms a-
 gaine. Quotquot enim Christi sunt partium Episco-
 pi, qui vero ab illo declinant, & cum maledictis com-
 munionem amplectuntur, hi cum illis excidentur. All
 them that are on Christs side, are on the Bishops side;
 but they that communicate with accursed Schisma-
 ticks, shall be cutt off with them. * It then we will be
 Christ's servants, we must be obedient and subor-
 dinate to the Bishop. It is the condition of Christi-
 anity. We are not Christians else. So is the inti-
 mation of S. Ignatius. * As full and pertinent is the
 peremptory resolution of S. Cyprian, in that admi-
 rable epistle of his *ad Lapsos*, where after he had
 spoken how Christ instituted the honour of Episcopa-
 cy in concrediting the Keyes to Peter and the other
 Apostles, *Inde* (saith he) *per temporum & successio-*
num vices, Episcoporum ordinatio, & ECCLESIAE
RATIO decurrit, Vt ECCLESIA SUPER EPISCO-
POS CONSTITUATUR, & omnis actus Ecclesiae per
EOSDEM PRÆPOSITOS gubernetur. Hence is it,
 that by severall succession of Bishops the Church is
 continued, so that the CHURCH HATH IT'S BEING,
 OR CONSTITUTION BY BISHOPS, and every act

Epist. ad Phi-
 ladelph.

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of Ecclesiasticall regiment is to be disposed by them. Cum hoc itaq; divina lege fundatum sit, miror &c. Since therefore this is so ESTABLISHED BY THE LAW OF GOD, I wonder any man should question it, &c. And therefore as in all buildings, the foundation being gone, the fabrick falls, so IF YE TAKE AWAY BISHOPS, the Church must aske a writing of divorce from God, for it can no longer bee called a Church. This account we have from S. Cyprian, and he reenforces againe upon the same charge in his * Epistle ad Florentium Pupianum, where he makes * Epist. 69. a Bishop to be ingredient into the DEFINITION of a Church. [*Ecclesia est plebs sacerdoti adunata, & Pastori suo Grex adharens*, The Church is a flock adhering to it's Pastor, and a people united to their Bishop] for that so he means by *Sacerdos*, appears in the words subjoyn'd, *Vnde & scire debes Episcopum in Ecclesia esse, & Ecclesiam in Episcopo, & si qui Cum EPISCOPO NON SIT IN ECCLESIA NON ESSE, & frustra sibi blandiri eos qui pacem cum Sacerdotibus Dei non habentes obrepunt, & latenter apud quosdam communicare se credunt &c.* As a Bishop is in the Church, so the Church is in the Bishop, and he that does not communicate with the Bishop is not in the Church, and therefore they vainely flatter themselves that think their case faire and good, if they communicate in conventicles, and forsake their Bishop.

And for this cause the holy Primitives were so confident, and zealous for a Bishop, that they would rather expose themselves and all their tribes to a

vide Concil.
Byzacenum.
An.Dom. 504.
& Sorianum die
1. Januarii. &
Baron. in
A.D. 504.

persecution, then to the greater misery, the want of Bishops. *Fulgentius* tells an excellent story to this purpose. When *Enasand* King of *Byzacin* *Afri.* had made an edict that no more Bishops should be consecrated, to this purpose that the Catholike faith might expire (so he was sure it would, if this device were perfected) *ut arescentibus truncis absq[ue] palmitibus omnes Ecclesia desolarentur*, the good Bishops of the Province met together in a Councell, and having considered of the command of the tyrant, *Sacra turba Pontificum qui remanserant communicato inter se consilio desinuerunt adversus preceptum Regis in omnibus locis celebrare ordinationes Pontificum, cogitantes aut Regis iracundiam, si qua forsam existeret, mitigandam, quod facilius ordinati in suis plebibus viverent, aut si persecutionis violentia nasceretur, coronandos etiam fidei confessione, quos dignos inveniebant promotione.* It was full of bravery, and Christian sprite. The Bishops resolved for all the edict against new ordination of Bishops to obey God, rather then man, and to consecrate Bishops in all places, hoping the King would be appeased, or if not, yet those whom they thought worthy of a Mitre were in a faire disposition to receive a Crowne of Martyrdom. They did so: *Fit repente communis assumptio*, and they all striv'd who should be first, and thought a blessing would outstrip the hindmost. They were sure they might goe to heaven (though persecuted) under the conduct of a Bishop; they knew, without him the ordinary passage was obstructed.

First the first, Bishop of Rome, and Martyr, speaking of them that calumniate, and disgrace their Bishops endeavouring to make them infamous, they adde (saith he) evill to evill, and grow worse, *non intelligentes quod Ecclesia Dei in Sacerdotibus consistit, & crescit in templum Dei; Not considering that THE CHURCH OF GOD DOETH CONSIST, or is established in BISHOPS; and grows up to a holy Temple.* To him I am most willing to adde S. Hieronima, because he is often obtruded in defiance of the cause. *Ecclesia salus in summi Sacerdotis dignitate pendet, The safety of the Church depends upon the Bishops dignity.*

Epist. 2.

advers. Lucij
ser. cap. 4.

THE Reason which S. Hierome gives, presses this business to a further particular. For if an eminent dignity, and an Vnmatchable power be not given to him, tot efficiuntur schismata, quot Sacerdotes. So that he makes Bishops therefore necessary because without them the Unity of a Church cannot be preserved; and we know that unity, and being, are of equall extent, and if the Unity of the Church depends upon the Bishop, then where there is no Bishop, no pretence to a Church; and therefore to separate from the Bishop makes a man at least a Schismatick; For Unity which the Fathers presse so often, they make to be dependant on the Bishop. *Nihil sit in votis quod possit vos dirimere, sed Vnimine Episcopo subiecti Deo per illum in Christo (saith S. Ignatius.) Let nothing divide you, but be united to your Bishop, being subiect to God in Christ through your Bishop.*

Epist. ad
Magnet.

And.

And it is his *conge* to the people of *Smyrna* to whom he writ in his epistle to *Polycarpus*, *opto vos semper valere in Deo nostro Iesu Christo, in quo manere per Unitatem Dei & EPISCOPI, Farewell in Christ Iesus, in whom remaine by the Vnity of God and of the BISHOP.* * *Quando vos beatiores iudico qui dependetis ab illo [Episcopo] ut Ecclesia à Domino Iesu, & Dominus à Patre suo, ut omnia per Unitatem consentiant. Blessed people are ye that depend upon your Bishop, as the Church on Christ, and Christ on God, that all things may consent in Vnity.*

s. Cyprian. ep. 55. * *Nec enim aliunde haereses oborta sunt, aut nata sunt schismata, quàm inde quòd Sacerdoti Dei non obtemperatur, nec unus in Ecclesia ad tempus Sacerdos, & ad tempus Iudex vice Christi cogitatur. Hence come SCHISMES, hence spring HERESYES thus the Bishop is not obeyed, and admitted alone to be the high Priest, alone to be the Iudge. The same, S. Cyprian repeates againe, and by it, we may see his meaning clearer. Qui vos audit, me audit &c: Inde enim haereses & schismata oborta sunt & oriuntur, dum Episcopus qui unus est, & Ecclesia praest superba quorundam praesumptione contemnitur, & homo dignatione Dei honoratus, indignus hominibus iudicatur. The pride and peevish haughtinesse of some factious people that contemne their Bishops is the cause of all heresy and Schisme. And therefore it was so strictly forbidden by the Ancient Canons, that any Man should have any meetings, or erect an Altar out of the communion of his Bishop, that if any man prov'd delinquent in this particular, he was punished*

nish'd with the highest censures, as appears in the 32^d Canon of the Apostles, in the 6th Canon of the Council of Gangra, the 5th Canon of the Council of Antioch, and the great Council of Chalcedon, all A. 4. which I have before cited. The summe is this, The Bishop is the band, and ligature of the Churches Unity; and separation from the Bishop is *σχιζμα αἰρετικόν*, as Theodoret's expession is; a Symbol of faction, and he that separates is a Schismatick.

But how if the Bishop himselfe be a heretick, or schismatick? May we not then separate? Yes, if he be judg'd so by a Synod of Bishops, but then he is sure to be depos'd too, and then in these cases no separation from a Bishop. For till he be declar'd so, his communion is not to be forsaken by the subjects of his diocesse, least they by so doing become *their Judges judge*, and when he is declar'd so, no need of withdrawing from obedience to the Bishop, for the heretick, or schismatick must be no longer Bishop.

* But let the case be what it will be, no separation from a Bishop, *ut sic*, can be lawfull, and yet if there were a thousand cases in which it were lawfull to separate from a Bishop, yet in no case is it lawfull to separate from Episcopacy; That is the quintessence, and spirit of schisme, and a direct overthrow to Christianity, and a confronting of a Divine institution.

* But is it not also heresie? *Aërius* was condemn'd for heresie by the Catholike Church. The And Here heresie from whence the *Aërians* were denominated,

heres. 75.

ted was, *sermo furiosus magis quam humana conditio*, & dicebat, *Quid est Episcopus ad Presbyterum, nihil differt hic ab illo.* A mad, and an unmanly heresie, so say that a Bishop, and a Priest are all one. So Epiphanius. *Assumpsit autem Ecclesia, & IN TOTO MUNDO ASCENSUS FACTUS EST, antequam esset Aërius, & qui ab ipso appellantur Aëriani.* And the good Catholike Father is so angry at the heretick Aërius, that he thinks his name was given him by Providence, and he is call'd Aërius, *ab aërys spiritibus pravitate*, for he was possessed with an uncleane spirit, he could never else been the inventer of such hereticall pravity. S. Austin also reckons him in the accursed roll of hereticks, and adds at the conclusion of his Catalogue, that he is NO CATHOLIKE CHRISTIAN that assents to any of the foregoing Doctrines, amongst which, this is one of the principal. Philastrius does as much for him.

But against this it will be objected. first, That heresies in the Primitive Catalogues are of a large extent, and every dissent from a publike opinion, was esteemed heresie. 2^{ly}, Aërius was called heretick, for denying prayer for the dead. And why may he not be as blamelesse in equalling a Bishop, and a Presbyter, as in that other, for which he also is condemn'd by Epiphanius, and S. Austin. 3^{ly}, He was never condemn'd by any Councell, and how then can he be called heretick?

I answer, that dissent from a publike, or a received opinion was never called heresie, unlesse the contrary truth was indeed a part of Catholike doctrine.

For

For the Fathers many of them did so, as S. *Austin* from the *Milenary* opinion; yet none ever reckon'd them in the Catalogues of hereticks; but such things only set them downe there, which were either directly opposite to Catholike believe, though in *minoribus articulis*, or to a holy life. 2^{ly}, It is true that *Epiphanius* and S. *Austin* reckon his denying prayer for the dead to be one of his owne opinions, and hereticall. But I cannot help it if they did, let him and them agree it, they are able to answer for themselves. But yet they accused him also of Arianisme; and shall we therefore say that Arianisme was no heresie, because the Fathers call'd him heretick in one particular upon a wrong principall? We may as well say this, as deny the other. 3^{ly}, He was not condemned by any Councell. No. For his heresie was ridiculous, and a scorne to all wise men; as *Epiphanius* observes, and it made no long continuance, neither had it any considerable party. * But yet this is certaine, that *Epiphanius*, & *Philastrius*, & S. *Austin* call'd this opinion of *Aërius* a heresie and against the Catholike believe. And themselves affirme that the Church did so; and then it would be considered, that it is but a sad imployment to revive old heresies, and make them a peice of the New religion.

And yet after all this, if I mistake not, although *Aërius* himselfe was so inconsiderable as not to be worthy noting in a Councell, yet certainly the one halfe of his error is condemn'd for heresie in one of the foure *Generall Councells*, viz. the first Councell of *Constantinople*. ἀρετικὸς ὁ λόγος, πρὸς τὴν πάλαι ἡ ἐκ- Gen. 6.

καταδικάζουσιν ἀποχρηχθέντας, & τὰς ἐν ταῦτα ὅθ' ὁμολογῶντας. We call all them hereticks whom the Ancient Church hath condemn'd, and whom we shall anathematize. Will not *Aërius* come under one of these titles for a condemn'd heretick? Then see forward. τοῖς δ' ἑτέροις ὅτις τῶν αἰρέσεων μὴ τῶν ὑγίων καὶ σωτηρίας ὁμολογῶν, ἀποχρηστέας δ' ὡς ἀντισυνάρχους τοῖς ἐκκλησιαστικαῖς ἀρχαῖς ἐποικίζουσιν. Here is enough for *Aërius* and all his hyperaspists, new and old; for the *hol*y Councell condemnes them for hereticks who doe indeed confesse the true faith, but separate from their *Bishops*, and make conventicles apart from his Communion. Now this I the rather urge because an Act of Parliament made 1^o of *Elizabeth* does make this Councell, and the other three of *Nice*, *Ephesus*, and *Chalcedon*, the rule of judging heresy.

lib. 2. decret.
cap. 226.

I end this particular with the saying of the Councell of *Paris* against the *Acephali* (who were the branch of a Crabstock and something like *Aërius*), cited by *Burchard*; *Nulla ratione Clerici aut Sacerdotes habendi sunt, qui sub nullius Episcopi disciplinā & providentiā gubernantur. Tales enim Acephalos, id est, sine capite Prisca Ecclesia consuetudo nuncupavit.* They are by no meanes to be accounted Clergy-men, or Priests, that will not be governed by a *Bishop*. For such men the Primitive Church call'd ἀκεφαλῆς, that is, headlesse, wittlese people.

This onely. *Acephali* was the title of a Sect, a formall heresy, and condemn'd by the Ancient Church, say the Fathers of the Councell of *Paris*. Now if we can learn exactly what they were, it may perhaps

perhaps be another conviction for the necessity of
Episcopall regiment. *Nicephorus* can best inform us. lib. 18. ca. 45
Eccles. hist.
Eodem tempore, & Acephali, quarum dux Severus
Antiochenus fuit &c. Severus of Antioch was the
first broacher of this heresy. But why were they cal-
 led *Acephali*? *id est, sine capite, quem sequuntur ha-*
retici, Nullus enim eorum reperitur author a quo ex-
orti sunt (saith *Isidore*). But this cannot be, for their lib. 8. cap. 5.
Etymol.
 head is knowne, *Severus* was the heresiarch. But
 then why are they called *Acephali*? *Nicephorus*
 gives this reason, and withall a very particular ac-
 count of their heresy, *Acephali autem ob eam causam*
dicti sunt, quod sub Episcopis non fuerint. They refu-
 sed to live under *Bishops*. Thence they had their
Name, what was their heresie? They denied the
 distinction of *Natures* in *Christ*. That was one of
 their heresies; but they had more, for they were *tri-*
um capitulorum in Chalcedone impugnatores, saith
Isidore, they opposed three *Canons* of the Councell
 of *Chalcedon*. One we have heard, what their other ubi supra.
 heresies were, we doe not so well know, but by the
 Canon of the Councell of *Paris*, and the intimation of
 their name we are guided to the knowledge of a se-
 cond; They refused to live under the government
 of a *Bishop*. And this also was *impugnatio unius ar-*
ticuli in Chalcedone, for the eighth Canon of the
 Councell of *Chalcedon* commands that the Clergy
 should be under *Episcopall* government. But these
Acephali would not, they were *antiepiscopall* men;
 and therefore they were condemn'd hereticks, con-
 demn'd, In the Councell of *Paris*, of *Sevill*, and of
Chalcedon.

But the more particular account that *Nicephorus* gives of them I will now insert, because it is of great use. *Proinde Episcopis, & Sacerdotibus apud eos defunctis, neq. baptismus juxta solennem, atq. receptum Ecclesia morem apud eos administratur, neq. oblatio, aut res aliqua divina facta, ministeriumve Ecclesiasticum, sicuti mos est, celebratum est. Communio nem verò illi à plurimo tempore asseruatam habentes ferijs pascalibus in minutissimas incisam partes convenientibus ad se hominibus dederunt. Quo tempore quam quisq. voluisset placitam sibi sumebat potestatem. Et propterea quod quilibet, quod si visum esset, fidei insertum volebat, quamplurima defectorum, atq. hæreticorum turba exorta est.* It is a story worthy observation. When any Bishop dyed they would have no other consecrated in succession, and therefore could have no more Priests when any of them dyed. But how then did they to baptize their Children? Why, they were faine to make shift, and doe it without any Church-solemnity. But, how did they for the Holy Sacrament, for that could not be consecrated without a Priest, and he not ordain'd without a Bishop? True, but therefore they, while they had a Bishop, got a great deal of bread consecrated, and kept a long time, and when Easter came, cutt it into small bitts, or crummes rather, to make it goe the farther, and gave it to their people. And must we doe so too? God forbid. But how did they when all that was gone? For crummes would not last alwaies. The story specifies it not, but yet I suppose they then got a Bishop for their necessity to help

help them to some more Priests, and some more crummes; for I find the Councell of *Sevill* the Fa- can. 12.
thers saying, *Ingressum est ad nos quidam ex haeresi*
Acephalorum Episcopus; They had then it seemes
gota Bishop, but this they would seldome have, and
never but when their necessity drave them to it. But
was this all the inconvenience of the want of Bi-
shops? No. For every man (saith *Nicephorus*)
might doe what he list, & if he had a mind to it, might
put his fancy into the Creed, and thence came innum-
erable troopes of Schismaticks and Hereticks. So
that this device was one simple heresie in the roote,
but it was forty heresies in the fruit, and branches;
clearly proving that want of Bishops is the cause of
all Schisme, & recreant opinions that are imaginable.

I summe this up with the saying of *S. Clement* Epist. 3.
the Disciple of *S. Peter*, *Si autem vobis Episcopus non*
obedierint omnes Presbyteri, &c. tribus, & lingua
non obtemperaverint, non solum infames, sed & extor-
res à regno Dei, & consortio fidelium, ac à limitibus
Sancti Dei Ecclesia alieni erunt. All Priests, and
Clergy-men, and People, and Nations, and Languages
that doe not obey their Bishop shall be shut forth of the
communion of Holy Church here, and of Heaven here-
after. It runnes high, but I cannot help it, I doe but
translate *Ruffinus*, as he before translated *S. Clement*. §. 48.

IT seemes then we must have Bishops. But must we And Bi-
have Lord Bishops too? That is the question now, shops were
but such an one as the Primitive piety could never alwaies in
have imagined. For, could they, to whom Bishops the Church,
men of
great Ho-
nour.
were

were placed in a right and a true light, they who believed, and saw them to be the Fathers of their soules, the *Guardian of their life and manners* (as King Edgar call'd *S. Dunstan*) the guide of their consciences, the instruments and conveyances of all the Blessings heaven uses to powre upon us, by the ministration of the holy Gospell, would they, that thought their lives a cheap exchange for a free, and open communion with a Catholick *Bishop*, would they have contested upon an aëry title, and the imaginary priviledge of an honour, which is farre lesse then their spirituall dignity, but infinitely lesse then the burden, and charge of the soules of all their Diocese? Charity thinks nothing too much, and that love is but little, that grutches at the good words a *Bishoprick* carries with it.

However, let us see whether titles of honour be either unfit in themselves to be given to *Bishops*, or what the guise of Christendome hath been in her spirituall heraldry.

S. Ignatius in his Epistle to the Church of *Smyrna* gives them this command. *Honora Episcopum ut Principem Sacerdotum, imaginem Dei represententem. Honour the Bishop as the image of God, as the* PRINCE OF PRIESTS. Now since honour, and excellency are termes of mutuall relation, and all excellency that is in men, and things, is but a ray of divine excellency, so farre as they participate of God, so farre they are honourable. Since then the Bishop carries the impresse of God upon his forehead, and bears *Gods image*, certainly this participation

tion of such perfection makes him very honourable. And since *honor est in honorante*, it is not enough that the Bishop is honourable in himselfe, but it tells us our duty, we must honour him, we must doe him honour: and of all the honours in the world, that of words is the cheapest, and the least.

S. Paul speaking of the honour due to the Prelates of the Church, *ἵνα αὐτοὺς ἀξιωματικῶς πορεύμενοι διπλοῦν τιμῆν ἀξιωσώμεθα*. Let them be accounted worthy of double honour. And one of the honours that he there means is a costly one, an honour of Maintenance, the other must certainly be an honour of estimate, and that's cheapest. * The Councell of Sardis Can. 10. Grec. speaking of the severall steps and capacities of promotion to the height of Episcopacy, uses this expression, *ὃς αὐτὸς ἀξίος ἔστι διὰς λειτουργίας πορεύεσθαι, ἡ μάλιστα ἀπολαύσει τιμῆς*. He that shall be found worthy of so Divine a Priesthood, let him be advanced to the HIGHEST HONOUR. * *Ego procidens ad pedes ejus rogabam, excusans me, & declinans HONOREM CATHEDRÆ, & potestatem*, (saith S. Clement, when S. Peter Epist. 1. ad Iacobum. would have advanc'd him to the Honour and power of the Bishops chaire.) But in the third epistle speaking of the dignity of Aaron the High-Priest, and then by analogy, of the Bishop, who although he be a Minister in the order of Melchisedek, yet he hath also the honour of Aaron, *Omnis enim Pontifex sacro crismate perunctus, & in civitate constitutus, & in Scripturis sacris conditus, charus & preciosus hominibus oppido esse debet*. Every High Priest ordained in the Citty (viz. a Bishop) ought forthwith to

be Deare, and Precious in the eyes of men. *Quem quasi Christi locum tenentem honorare omnes debent, ei servire, & obediētes ad salutem suam fideliter exhibere, scientes quod siue honor, siue injuria quæ ei defertur, in Christum redundat, & a Christo in Deum.* The Bishop is Christ's vicegerent, and therefore he is to be obeyed, knowing that whether it be honour, or injury that is done to the Bishop, it is done to Christ, and so to God. * And indeed what is the saying of our blessed Saviour himselfe? *He that despiseth you, despiseth mee.* If Bishops be Gods Ministers and in higher order then the rest, then although all discountenance, and disgrace done to the Clergy reflect upon Christ, yet what it done to the Bishop is farre more, and then there is the same reason of the honour. And if so, then the Question will prove but an odde one; even this, whether Christ be to be honour'd or no, or depressed to the common estimate of Vulgar people? for if the Bishops be, then he is. This is the condition of the Question.

2. Consider wee, that all Religions, and particularly all Christianity did give titles of honour to their High-Priests, and Bishops respectively. * I shall not need to instance in the great honour of the Priestly tribe among the Jewes, and how highly Honourable Aaron was in proportion. Prophets were called [*Lords*] in holy Scripture. [*Art not thou My Lord Eliab?*] said Obed Edom to the Prophet. [*Knowest thou not that God will take Thy Lord from thy head this day?*] said the children in the Prophets Schooles. So it was then. And in the

New Testament we find a Prophet HONOURD every where, but in his own Country. And to the *Apostles* and Presidents of Churches greater titles of honour given, then was ever given to man by secular complacence and insinuation. ANGELS, and *Apocal. 1.* GOVERNOURS, and FATHERS OF OUR FAITH, and *1. Corinth. 4.* STARRS, LIGHT OF THE WORLD, the CROWNE OF THE CHURCH, APOSTLES OF *Iohn 10.* IESUS CHRIST, nay, GODS, viz. to whom the word of God came, and of the compellation of *Apostles*, particularly, *S. Hierom* saith, that when *S. Paul* called himselfe the *Apostle of Iesus Christ*, it was as Magnifically spoken, as if he had said, *Praefectus pratorio Augusti Caesaris, Magister exercitus Tiberii Imperatoris*; And yet Bishops are Apostles, and so called in Scripture. I have proved that already.

Indeed our blessed Saviour in the case of the two sonnes of *Zebedee*, forbad them to expect by vertue of their *Apostolate* any *Princely titles*, in order to a Kingdome, and an earthly Principality. For that was it which the ambitious woman sought for her sonnes, viz. faire honour, and dignity in an earthly Kingdome; for such a Kingdome they expected with their *Messias*. To this their expectation, our Saviours answer is a direct *antithesis*; And that made the *Apostles* to be angry at the two Petitioners, as if they had meant to supplant the rest, and yet the best preferment from them, to wit, in a temporall Kingdome. *Nos* saith our blessed Saviour ye are all deceived. [*The Kings of the Nations in-*

Matth. 20.

Mark 10.

Luke 22.

deed doe exercise authority, and are called *every* *Benefactors*] so the word signifies, [*Gracious Lords*] so we read it, [*But it shall not be so with you.*] what shall not be so with them? Shall not they exercise authority? [*Whether is that faithfull and wise Jew, and whom his Lord made ruler over his Household?*] Surely the Apostles, or no body. Had Christ authority? Most certainly. Then so had the Apostles, for Christ gave them his, with a *scut mist me Pater, &c.* Well! the Apostles might, and we know they did exercise authority. What then shall not be so with them? Shall not they be called *every* *Indeed* if S. Marke had taken that title upon him in Alexandria, the Ptolomies, whose Honourary appellation that was, would have question'd him Highly for it. But if we goe to the sense of the word, the Apostles might be *Benefactors*, and therefore might be called so. But what then? Might they not be called *Gracious Lords*? The word would have done no hurt if it had not been an ensigne of a secular Principality.

Matth. 23. 8,

9, 10.

Ephef. 4.

For as for the word [*Lord*] I know no more prohibition for that, then for being called RABBI, OR MASTER, OR DOCTOR, OR FATHER. What shall we think now? May we not be called DOCTORS? [*God hath constituted in his Church Pastors, and Doctors, saith S. Paul.*] Therefore we may be called so. But what of the other, the prohibition runs alike for all, as is evident in the severall places of the Gospels, and may no man be called MASTER, OR FATHER, let an answer be thought upon for the se,

and

and the same will serve for the other also without any sensible error. It is not the word, it is the ambitious seeking of a temporall principality as the issue of Christianity, and an affixe of the Apostolate that Christ interdicted his Apostles. * And if we marke it, our B. Saviour points it out himselfe. [The Princes of the Nations exercise authority over them, and are called Benefactors, *ὡς ἄντις ἐσσι τοῖς ἑσθλοῖς*. It shall not be so with you. Not so: how? Not as the Princes of the Gentiles, for theirs is a temporall regiment, your Apostolate must be Spirituall. They rule as Kings, you as fellow servants, *ὡς ἰσοδούλοι*. He that will be first amongst you, let him be your Minister, or servant; It seems then among Christs Disciples there may be a Superiority, when there is a Minister or servant; But it must be *ὡς ἡ δαυιδ* that this greatness doth consist, it must be in doing the greatest service and ministrations that the superiority consists in. But more particularly, it must be *ὡς ὁ υἱος τοῦ ἀνθρώπου*. It must not be [as the Princes of the Gentiles] but it must be [as the sonne of man] so Luke 22. Christ saies expressly. And how was that? why, he came to Minister and to serve, and yet in the lowest act of his humility (the washing his Disciples feet) he told them, [ye call me Lord, and Master, and ye say well, for so I am.] It may be so with you. Nay it must be as the sonne of Man; But then, the being called Rabbi, or Lord, nay the being Lord in spiritual Magisteria & regimine, in a spirituall superintendency, and *ὡς ὁ υἱος τοῦ ἀνθρώπου* may stand with

with the humility of the Gospell, and office of Ministration.

* In locis ubi
supra.

Gen. 1.

Psal. 110.

Psal. 2.

So that now I shall not need to take advantage of the word * *ἐπισκοπῆς*, which signifies to rule with more then a politicall regiment, even with an absolute, and despotick, and is so used in *holy Scripture*, viz. in *sequerem partem*. God gave authority to Man over the creatures, *ἐπισκοπῆς* is the word in the *septuagint*, and we know the power that man hath over beasts, is to kill, and to keep alive. And thus to our blessed Saviour, the power that God gave him over his enemies is expressed by *ἐπισκοπῆς*. *ἐπισκοπῆς ἐν ᾧ οὗτοι ἡμεῖς ἐσμεν*. And this wee know how it must be exercised, *ἐν ᾧ οὗτοι οὐκ ἐσμεν* with a rod of iron, *ἐν ᾧ οὗτοι οὐκ ἐσμεν* with a staff. He shall break them in pieces like a potters vessel. That's *ἐπισκοπῆς*. But it shall not be so with you.

But let this be as true as it will. The answer needs no way to rely upon a Criticisme. It is cleare, that the forme of Regiment only is distinguished, not all Regiment, and authority taken away. *ἐξ ἑκαστοῦ* but *ἐκαστος ὡς*, Not as the Kings of the Gentiles, but as the sonne of man, so must your regiment be, for sicut misit me Pater, &c. As my father hath sent me, even so send I you. It must be a government, not for your Impery, but for the service of the Church. So that it is not for your advancement, but the publick ministry that you are put to rule over the Household. * And thus the Fathers expresse the authority and regiment of Bishops. * *Qui vocatur ad Episcopatum non ad Principatum vocatur, sed ad servitutem tantum* Eccle.

sia (saith Origen.) And S. Hierom, *Episcopi Sacerdotes se esse noverint, non Dominos*; And yet S. Hierom himselfe writing to S. Austin, calls him, *Dominus verè sancte, & suscipiende Papa.* * *Forma Apostolica hac est, Dominatio interdicitur, indicitur Ministratio.* It is no Principality that the Apostles have, but it is a Ministry; a Ministry in chiefe, the officers of which Ministration must governe, and wee must obey. They must governe not in a temporall regiment by vertue of their Episcopacy, but in a spirituall, not for honour to the Rulers, so much as for benefit and service to the subject. So S. Austin. *Nomen est operis, non honoris, ut intelligat se non esse Episcopum qui praeesse dilexerit, non prodesse.* And in the fourteenth chapter of the same book, *Qui imperant serviunt ijs rebus quibus videntur Imperare. Non enim dominandi cupidine imperant, sed officio consulendi, nec principandi superbiâ, sed providendi misericordiâ.* And all this is intimated in the Propheti-
 call visions, where the regiment of Christ is design'd by the face of a man; and the Empire of the world, by Beasts. The first is the regiment of a Father, the second of a King. The first spirituall, the other secular. And of the Fatherly authority it is that the Prophet saies, Instead of Fathers thou shalt have Children, whom thou maist make Princes in all lands. This (say the Fathers) is spoken of the Apostles and their Successors the Bishops, who may be *regere* *Regum*, Princes or Rulers of Churches, not Princes of Kingdomes by vertue or challenge of their Apostolate. But if this Ecclesiasticall rule, or chiefly

bomil. 6. in
 1^aai.

S. Bernard.
 lib. 10. de con-
 siderat.

lib. 19. de ci-
 vit. Dei.
 cap. 19.

chicstry be interdicted, I wonder how the Presidents of the Presbyters, the *moderators* in the Reformed Churches will acquit themselves? How will their *superiority* be reconciled to the place, though it be but *temporary*? For is it a sinne, if it continues, and no sinne if it lasts but for a weeke? or is it lawfull to sinne, and domineere, and Lord it over their Brethren for a weeke together? * But suppose it were, what will they say, that are perpetuall Dictators? *Calvin* was perpetuall president, and *Beza*, till *Danreus* came to *Geneva*, even for many years together? * But beyond all this how can the Presbyterie which is a fixt lasting body rule and governe in causes Spirituall and Consistoriall, and that over all *Princes*, and *Ministers*, and people, and that for ever? For is it a sinne in *Episcopacy* to doe so, and not in the *Presbyterie*? If it be lawfull here, then *Christ* did not interdict it to the *Apostles*, for who will think that a Presbyterie shall have leave to domineere, and (as they call it now a dayes) to Lord it over their Brethren, when a Colledge of *Apostles* shall not be suffered to governe? but if the *Apostles* may governe, then we are brought to a right understanding of our *Saviours* saying to the sonnes of *Zebedee*, and then also, their successors, the *Bishops* may doe the same.

If I had any further need of answer or escape, it were easy to pretend, that this being a particular directory to the *Apostles*, was to expire with their persons. So *S. Cyprian* intimates. *Apostoli pari fuerunt consortio praeiiti, & honoris, & dignitatis*; and indeed

indeed this may be concluding against the Supremacy of *S. Peter's* Successors, but will be no waies pertinent to impugne Episcopall authority. For *inter se* they might be equall, and yet Superiour to the Presbyters, and the people.

Lastly, [*It shall not be so with you*] so Christ said, *non designando officium*, but *sortem*; not their duty, but their lot; intimating that their future condition should not be honorary, but full of trouble, not advanc'd, but perlecuted. But I had rather insist on the first answer; in which I desire it be remembred, that I said, seeking temporall Principality to be forbidden the Apostles, as an *Appendix to the office of an Apostle*. For in other capacities *Bishops* are as receptive of honour and temporall principalities as other men. *Bishops ut sic* are not secular Princes, must not seeke for it; But some secular Princes may be Bishops, as in *Germany*, and in other places to this day they are. For it is as unlawfull for a Bishop to have any Land, as to have a Country, and a single acre is no more due to the Order, then a Province; but both these may be conjunct in the same person, though still by vertue of Christs precept, the functions and capacities must be distinguished; according to the saying of *Synesius* συνάμειν τῷ βασιλεὺς τῇ ιεροσῶνι συγκλάδην ἐν τῷ αὐτῷ γλωσσῷ. To confound and intermixe the Kingdome and the Priesthood, is to joyne things impossible and inconsistent, Inconsistent (I say) not in person, but absolutely discrepant in function.

3. Consider we, that *S. Peter*, when he speakes

X x

of

of the duteous subordination of *Sarah* to her Husband *Abraham*, he propounds her as an example to all married women, in these words [*shee obeyed Abraham, and called him Lord*] why was this spoken to Christian women, but that they should doe so too? And is it imaginable that such an Honourable compellation as Christ allowes every woman to give to her husband, a Mechanick, a hard-handed artisan, he would forbid to those eminent pillars of his Church, those lights of Christendome whom he really indued with a plenitude of power for the regiment of the Catholike Church. *Credat Apella.*

4. PASTOR, and FATHER, are as honourable titles as any. They are honourable in Scripture. *Honour thy Father &c.* Thy Father, in all senses. They are also made sacred by being the appellatives of *Kings*, and *Bishops*, and that not onely in secular addresses, but even in *holy Scripture*, as is knowne.

Acts, 15.

Rom. 12.

Hebr. 13.

* Adde to this; ἡγεμονος, πατρις, and ποιμενικός are used in Scripture for the *Prelates* of the Church, and I am certaine, that, *Duke*, and *Captaine*, *Rulers*, and *Commanders* are but just the same in English, that the other are in Greeke, and the least of these is as much as *wee*, or *Lord*. And then if we consider that since Christ erected a *spirituall regiment*, and us'd words of secular honour to expresse it, as in the instances above, although Christ did interdict a secular principality, yet he forbid not a secular title; He us'd many himselfe.

5. The voyce of the Spouse, the holy Church hath alwaies exprest their honourable estimate in
reverentiall

reverentiall compellations and Epithets of honour to their *Bishops*, and have taught us so to doe. * *Bishops* were called *Principes Ecclesiarum*, *Princes of the Churches*. I had occasion to instance it in the question of Jurisdiction. Indeed the third Councell of *Carthage* forbad the *Bishop of Carthage* to be called *Princeps Sacerdotum*, or *summus Sacerdos*, or *aliquid huiusmodi*, but onely *prima sedis Episcopus*. I know not what their meaning was, unlesse they would dictate a lesson of humility to their *Primate*, that he might remember the principality not to be so much in his person, as in the See, for he might be called *Bishop of the prime See*. But whatsoever fancy they had at *Carthage*, I am sure it was a guise of Christendome, not to speake of *Bishops sine praefatione honoris*, but with honourable mention. *ἡς Κυρίου μακαριότητι*, To our most blessed LORD. So the letters were superscribed to *Iulius Bishop of Rome* from some of his Brethren, in *Sozomen*. Let no man speake Untruths of mee *καὶ ἡς κυρίου ἡς μακαριότητος*, *Epist. ad*
Nor of MY LORDS THE BISHOPS, said S. Gregory *Greg. Nyssen.*
Nazianzen. The Synodicall book of the Councell of Constantinople is inscribed DOMINIS REVERENDISSIMIS, ac pijs^{simis} Fratribus ac Collegi^{is}, *Theodores. lib. 1. ca. 9.*
Damaso, Ambrosio &c: To our most Reverend LORDS,
and holy Brethren &c: And the Councell of *Illyricum* sending their Synodall letters to the *Bishops of Asia*, by *Bishop Elpidius*, *Hæc pluribus* (say they) *persequi non est visum, quòd miserimus unum ex omnibus, DOMINUM, & Collegam nostrum Elpidi.* *Theodor. lib. 4. cap. 9.*
um, qui cognosceret, esset ne sicut dictum fuerat à

DOMINO, & Collegâ nostro Eustathio. Our Lord; and Brother Elpidius. Our Lord and Brother Eustathius. * The oration in the Councell of Epannum begins thus. *Quod præcipientibus tantis DOMINIS MEIS ministerium proferendi sermonis assumo &c:* The Prolocutor tooke that office on him, at the command of so many GREAT LORDS THE BISHOPS. * When the Church of Spayne became Catholike, and abjur'd the Arian heresy, King Recaredus in the third Councell of Toledo made a speech to the Bishops, *Non incognitum reor esse vobis, REVERENDISSIMI Sacerdotes &c: Non credimus vestram latere SANCTITATEM &c: vestra Cognovit BEATITUDO &c: VENERANDI PATRES &c:* And these often. Your Holinesse, your Blessednesse, Most Reverend, Venerable Fathers; Those were the addressees the King made to the Fathers of the Synod. Thus it was when Spaine grew Catholike; But not such a Speech to be found in all the Arian records. They amongst them us'd but little Reverence to their Bishops. But the instances of this kind are innumerable. Nothing more ordinary in Antiquity then to speake of Bishops with the titles of *κλεινὸν πριμὰτος* *διοικίτατος, ἀρχιπαι,* Domine verè Sancte, & suscipiende Papa, So S. Hierome a Presbyter, to S. Austin a Bishop. *Secundum enim honorum vocabula quæ jam Ecclesiæ usus obtinuit Episcopatus Presbyterio major est,* saith S. Austin. Episcopacy is Greater then the office and dignity of a Presbyter according to the TITLES OF HONOUR which the custome of the Church hath introduc'd. * But I shall summe up these particulars

Theodor. lib. 2.
c. 4. & c. 5.
Athanas. Apolog. 2.

Epist. 17. 18.
19. apud S.
Augustin.

particulars in a totall, which is thus expressed by S. Chrysostome. *Hæretici à Diabolo HONORUM VOCATA* in Psal. 13. apud Baron. h. 2. Dom. 52.
BULLA Episcopi non dare didicerunt. Hereticks have learned of the Devill not to give due titles of honour to Bishops. The good Patriarch was angry surely when he said so. * For my owne particular, I am confident that my Lords the Bishops doe so undervalue any fastuous, or pompous title, that were not the duty of their people in it, they would as easily reject them, as it is our duties piously to use them. But if they still desire appellatives of honour, we must give them, they are their due, if they desire them not, they deserve them much more. So that either for their humility, or however for their works sake we must [*highly honour them that have the rule over us*] 1. Theffal. 5. 13. It is the precept of S. Paul, and S. Cyprian observing how Curious our blessed Saviour was that he might give honour to the Priests of the Jewes, even then when they were reeking in their malice hot as the fire of Hell; he did it to teach us a duty. *Docuit enim Sacerdotes veros LEGITIME* Epist. 65.
ET PLENE HONORARI dum circa falsos Sacerdotes ipse talis extitit. It is the argument he uses to procure a full honour to the Bishop.

* To these I adde; If sitting in a THRONE even above the seate of Elders be a title of a great dignity, then we have it confirmed by the voice of all Antiquity calling the *Bishops chaire*, A THRONE, and the investiture of a Bishop in his Church AN INTHRONIZATION. *Quando INTHRONIZANTUR propter communem utilitatem Episcopi &c:* saith P.

Anterus in his decretall Epistle to the Bishops of *Bætica* and *Toledo*. **INTHRONING** is the Primitive word for the consecration of a Bishop. *Sedes in Episcoporum Ecclesiis excelsa constituta & parata, UT THRONUS speculationem & potestatem judicandi à Domino sibi datam materiam docent*, (saith *Urban*). And *S. Ignatius* to his Deacon *Hero*, *μελέη δ' αὖτε τῆς καθέτης τοῦ Κυρίου Ἰησοῦ Χριστοῦ..... ὅτι δὲ καὶ μὴ δὲ δὲ ἡ Πατέρα τοῦ καὶ τοῦ ἁγίου πνεύματος, I trust that the Father of our Lord Jesus Christ will show to me *Hero* sitting upon my THRONE.*

Epist. decret.

Epist. ad Hero.

Urban, ibid.

Epist. ad Magn.

* * The summe of all is this. Bishops if they must be at all, most certainly must be beloved, it is our duties, and their worke deserves it. *S. Paul* was as deare to the *Galathians*, as their eyes, and it is true eternally, *Formosipedes Evangelizantium*, the feete of the Preachers of the Gospell are beauteous, and then much more of the chiefe. *Ideo ista prætulimus (charissimi) ut intelligatis potestatem Episcoporum vestrorum, in eisq; Deum veneremini, & eos UT ANIMAS VESTRAS diligatis, ut quibus illi non communicant, non communicetis &c:* Now, love to our Superiours is ever honourable, for it is more then amicitia, that's amongst Peeres, but love to our Betters, is Reverence, Obedience, and high Esteem. And if we have the one, the dispute about the other would be a meere impertinence. I end this with the saying of *S. Ignatius*, *& vas decet non contemnere a-tatem Episcopi, sed juxta Dei Patris arbitrium OMNEM ILLI IMPERTIRI REVERENTIAM.* It is the WILL OF GOD the Father, that we should give all
REVE-

REVERENCE, HONOUR, or veneration to our Bishops.

VVELL ! However things are now, It was otherwise in the Old Religion; for no honour was thought too great for them whom God had honourd with so great degrees of approximation to himselfe in power, and authority. But then also they went further. For they thought whom God had intrusted with their soules, they might with an equall confidence trust with their personall actions, and imployments of greatest trust.

§. 49.
And trusted with affayres of Secular interest.

For it was Great Consideration that they who were *Antistites religionis* the *Doctors*, and great *Dictators* of Faith and conscience, should be the composers of those affayres in whose determination, a Divine wisdom, and interests of conscience and the authority of religion were the best ingredients.

But, it is worth observing how the Church and the Common-wealth did actions contrary to each other, in pursuance of their severall interests. The Common-wealth still enabled *Bishops* to take cognifance of causes, and the confidence of their owne people would be sure to carry them thither where they hop'd for faire issue, upon such good grounds as they might fairely expect from the *Bishops* abilities, authority, and religion; But on the other side, the Church did as much decline them as shee could, and made sanctions against it so farre as shee might without taking from themselves all opportunities.

tunities both of doing good to their people, and engaging the secular arme to their owne assistance. But this we shall see by consideration of particulars.

I. It was not in *Natura rei* unlawfull for *Bishops* to receive an office of secular imployment. *S. Paul's* tent-making was as much against the calling of an *Apostle*, as sitting in a secular tribunall is against the office of a *Bishop*. And it is hard, if we will not allow that to the conveniences of a Republike which must be indulged to a private, personall necessity. But we have not *S. Paul's* example onely, but his rule too, according to Primitive exposition. [*Dare any of you having a matter before another goe to law before the Vnjust, and not before the Saints? If then ye have judgements of things pertaining to this life, set them to judge who are least esteemed in the Church*] who are they? The Clergy I am sure, now adayes. But *S. Ambrose* also thought that to be his meaning seriously. Let the *Ministers* of the Church be the *Judges*. For by [*least esteemed*] he could not meane the most ignorant of the Laity, they would most certainly have done very strange justice, especially in such causes which they Understand not. No, but set them to judge who by their office are Servants, and Ministers of all, and those are the Clergy who (as *S. Paul's* expression is) *Preach not themselves, but Iesus to be the Lord, and themselves your servants for Iesus sake. Melius dicat apud Dei Ministros agere causam.* Yea but *S. Paul's* expression seemes to exclude the Governours of

1. Cor. 6.

In hunc
locum.

of the Church from intermeddling. [*Is there not one wise man among you that is able to Judge betweene his Brethren?*] Why Brethren, if Bishops and Priests were to be the Iudges, they are Fathers? The objection is not worth the noting, but onely for S. Ambrose his answer to it. *Ideo autem Fratrem Iudicem eligendum dicit, quia adhuc Rector Ecclesia illorum non erat ordinatus.* S. Paul us'd the word [*Brethren*] for as yet a Bishop was not ordained amongst them of that Church, intimating that the Bishop was to be the man, though till then, in subsidium any prudent Christian man might be employed.

Vide etiam
August. de
opere Mo-
nach. ca. 29.

2. The Church did alwaies forbid to Clergy-
men A VOLUNTARY ASSUMPTION of ingagements
in REBUS SÆCULI. So the sixth Canon of the A. Can. 7. Latin.
postles, ἡ ἀρχιεπίσκοπος, ἡ ἐπισκοπή, ἡ δακρυοποιήσις, ἡ ἐκκλησιαστική, ἡ ἀναλαμναιστική, ἡ δὲ μηδὲ καὶ παροικία. A Bishop, and a Vide Zonar-
Priest, and a Deacon, must not assume, or take on him- in Can. A-
selfe worldly cares. If he does, let him be depos'd. postol.
Here the Prohibition is generall. No worldly cares.
Not domestick. But how if they come on him by
Divine imposition, or accident? That's nothing,
if he does not assume them; that is, by his volunta-
ry act acquire his owne trouble. So that if his secu-
lar imployment be an act of obedience, indeed it is
trouble to him, but no sinne. But if he seekes it, for
it selfe, it is ambition. In this sense also must the
following Canon be understood. *Κανὼν δὲ ἐπὶ τῶν διδασκάλων καὶ ἐκκλησιαστικῶν. A Clerk must not be a Tutor, or Guardian,*
viz: of secular trust, that is must not seeke a diver-
sion from his imployment by voluntary Tutorship.

Y y

3. The

Concil. Chalced. Act. 15.
can. 3.

3. The Church also forbade all secular negotiation for base ends, not precisely the employment it selfe, but the illnesse of the intention, and this indeed shee expressly forbids in her Canons. * *Pervenit ad Sanctam Synodum quod quidam qui in Clero sunt affecti PROPTER LUCRA TURPIA conductores alienarum possessionum fiant, & secularia negotia sub curâ suâ suscipiant, Dei quidem Ministerium parvipendentes, Sacularium verò discurrunt domos & PROPTER AVARITIAM patrimoniorum sollicitudinem sumentes.* Clergy men farmers of lands, and did take upon them secular employment For COVETOUS DESIGNS, and with neglect of the Church. These are the things the Councell complain'd of, and therefore according to this exigence the following Sanction is to be understood. *Decrevit itaq; hoc Sanctum magnumq; Concilium, nullum deinceps, non Episcopum, non Clericum vel Monachum aut possessiones conducere, aut negotijs secularibus se immiscere. No Bishop, No Clergy man, No Monke must farme grounds, nor ingage himselfe in secular businesse. What in none? No, none, præter pupillorum, si foris leges imponant inexcusabilem curam, aut civitatis Episcopus Ecclesiasticarum rerum sollicitudinem habere præcipiat, aut Orphanorum, & viduarum earum quæ sine ullâ defensione sunt, ac personarum quæ maximè Ecclesiastico indigent adiutorio, & propter timorem Domini causa deposcat.* This Canon will doe right to the Question.

All secular affaires, and bargaines either for covetousnesse, or with considerable disturbance of Church

Church offices are to be avoided. For a Clergy man must not be covetous, much lesse for covetise must he neglect his cure. To this purpose is that of the second Councell of *Arles*, *Clericus turpis lucri gratiā aliquod genus negotiationis non exerceat* *Can. 14.* But nor here, nor at *Chalcedon* is the prohibition absolute, nor declaratory of an inconstitence and incapacity; for, for all this, the *Bishop* or *Clerk* may doe any office that is in *piā curā*. He may undertake the supervision of *Widdowes*, and *Orphans*. And though he be torbid by the Canon of the *Apostles* to be a guardian of *pupills*, yet it is expounded here by this Canon of *Chalcedon*, for a voluntary seeking it is forbidden by the *Apostles*, but here it is permitted only with, *si fortē leges imponant*, if the Law, or Authority commands him, then he may undertake it. That is, if either the *Emperor* commands him, or if the *Bishop* permits him, then it is lawfull. But without such command or license it was against the Canon of the *Apostles*. And therefore *S. Cyprian* did himselfe severely punish *Geminus Faustinus*, one of the Priests of *Carthage*, for undertaking the executorship of the Testament of *Geminus Victor*: he *Epiſt. 66.* had no leave of his *Bishop* so to doe, and for him of his own head to undertake that which would be an avocation of him from his office, did in *S. Cyprians* Consistory, deserve a censure. 3. By this Canon of *Chalcedon*, any *Clerk* may be the *Oeconomus* or steward of a Church, and dispense her revenue if the *Bishop* command him. 4. He may undertake the patronage, or assistance of any distressed person that

Vide Synod.
Roman. sub
Sylvestr. c. 4.
Concil. Chal-
ced. c. 26. &
Zonar. ibid.

needs the Churches ayde. * From hence it is evident that all secular employment did not *hoc ipso* advocate a Clergy. man from his necessary office and duty; for some secular employments are permitted him, *all causes of piety, of charity, all occurrences concerning the revenues of the Church, and nothing for covetousnesse, but any thing in obedience, any thing* I meane of the fore-named instances. Nay the affaires of Church revenues, and dispensation of Ecclesiasticall Patrimony was imposed on the Bishop by the *Canons Apostolicall*, and then considering how many possessions were deposited first at the Apostles feet, and afterwards in the Bishops hands, we may quickly perceive that a case may occurre in which something else may be done by the Bishop and his Clergy besides prayer and preaching. *αι χηραι μη αμελησονται. μη τ' αλειον ο ανθρωπος περιποιησιν υμιν.* saith Ignatius to S. Polycarpe of Smyrna. Let not the Widdowes be neglected: after God, doe thou take care of them. * *Qui locupletes sunt, & volunt, pro arbitrio quisque suo quod libitum est contribuit; & quod collectum est apud Praesidem deponitur, atque inde opitulatur Orphanis, & viduis, iisque qui vel morbo, vel alia de causa egent: tum iis qui vincti sunt, & peregrè advenientibus hospitibus: & ut uno verbo dicam, omnium indigentium Curator est.* All the Collects and Offerings of faithfull people are deposited with the Bishop, and thence he dispenses for the reliefe of the widdowes, and Orphans, thence he provides for travellers, and in one word, he takes care of all indigent, and necessitous people. So it was in Iustin Martyrs time and

Iustin. Mart.
tyr. Apolog. 2.

and all this, a man would think, requir'd a considerable portion of his time, besides his studies and prayer and preaching.

This was also done even in the *Apostles* times, for first they had the provision of all the Goods, and persons of the *canonibium*, of the Church at *Ierusalem*. This they themselves administred till a complaint arose, which might have prov'd a Scandall; then they chose seven men, menfull of the holy Ghost, men that were Priests, for they were of the 70 *Disciples* saith *Epiphanius*, and such men as Preached, and Baptized, so *S. Stephen*, and *S. Philip*, therefore to be sure they were Clergy-men, and yet they left their preaching for a time, at least abated of the height of the imployment, for therefore the *Apostles* appointed them, that themselves might not leave the word of God and serve Tables; plainly implying that such men who were to serve these Tables, must leave the Ministry of the word, in some sense or degree, and yet they chose Presbyters, and no harme neither, and for a while themselves had the imployment. I say there was no harme done, by this temporary office, to their Priestly function and imployment. For to me it is considerable. If the calling of a Presbyter does not take up the whole man, then what inconvenience though his imployment be mixt with secular allay. But if it does take up the whole man, then it is not safe for any Presbyter ever to become a *Bishop*, which is a dignity of a farre greater burden, and requires more then a Man's all, if all was requir'd to

the function of a Presbyter. But I proceed.

4. The Church prohibiting secular employment to Bishops and Clerks, doe prohibite it, onely in *gradu impedimenti officii Clericalis*, and therefore when the offices are supplied by any of the Order, it is never prohibited but that the personall abilities of any man may be employed for the fairest advantages either of Church, or Common-wealth. And therefore it is observeable that the Canons provide that the Church be not destitute, not that such a particular Clerke should there officiate. Thus the Councell of Arles decreed, *ut Presbyteri Sicut Hactenus Factum Est, Indiscrete perdiversa non mittantur loca ... ne forte propter eorum absentiam, & animarum pericula, & Ecclesiarum in quibus constituti sunt, negligentur officia.* So that here we see, 1. That it had been usuall to send Priests on Embassyes [*sicut hactenus factum est*] 2. The Canon forbids the *indiscreet* or *promiscuous* doing of it; not that men of great ability & choyce be not employed, but that there be discretion, or discerning in the choyce of the men. *viz.* that such men be chosen whose particular worth did by advancing the legation, make compensation for absence from their Churches; and then I am sure there was no indiscretion in the Embassy, *quoad hoc* at least; for the ordinary offices of the Church might be dispensed by men of even abilities, but the extraordinary affaires of both states require men of an heightened apprehension. 3. The Canon only took care that the cure of the soules of a Parish be not relinqui-

Apud Bur-
ghard lib. 2.
decret. cap. 99.

linquished, for so is the title of the *Canon*, *Ne Presbyteri causa legationis per diversa mittantur loca, cura animarum relicta*. But then if the cure be supplied by delegation, the feares of the Canon are prevented.

* In pursuance of this consideration the Church forbad Clergy-men to receive honour, or secular preferment, and so it is expressed where the prohibition is made. It is in the Councell of *Chalcedon*.

Qui semel in clero deputati sunt, aut Monachorum vitam expetiverunt, statim neq. ad militiam, neq. ad dignitatem aliquam venire mundanam. That's the inhibition; But the Canon subjoynes a temper; *aut hoc tentantes, & non agentes penitentiam, quo minus redeant ad hoc quod propter Deum primitus elegerunt, anathematizari*, they must not turne Souldiers, or enter upon any worldly dignity to make them leave their function, which for the honour of God they have first chosen: for then, it seemes, he that tooke on him military honours, or secular prefectures, or consular dignity, could not officiate in holy Orders, but must renounce them to assume the other; It was in obstruction of this abuse that the Canon directed its prohibition, *viz.* in this sence clearely, that a Clerk must not so take on him secular offices, as to make him *redire in saeculum*, having put his hand to the plow, to look back, to change his profession; or to relinquish the Church, and make her become a Widdow. The case of *S. Matthew* and *S. Peter*, distinguish, and cleare this businesse. *Ecce reliquimus omnia*, was the profession of their Clericall office.

S. Mat-

Part. 2. Art.
15. Can. 7.

S. Matthew could not returne to his trade of Pub-
 lican at all, for that would have taken him from his
 Apostolate. But S. Peter might and did returne to
 his nets, for all his *reliqui omnia*. Plainly telling us
 that a SECULAR CALLING, a CONTINUED
 FIX'D ATTENDANCE on a businesse of the world
 is an impediment to the Clericall office, and mini-
 stration, but not a temporary employment or se-
 cession.

Can. 20.

5. The Canons of the Church doe as much
 forbid the cares of household, as the cares of pub-
 like employment to Bishops. So the fourth Coun-
 cell of Carthage decrees. *Vt Episcopus nullam rei fa-
 miliaris curam ad se revocet, sed lectioni, & orationi,
 & verbi Dei prädicationi tantummodo vacet.* Now
 if this Canon be confronted with that saying of S.
 Paul [*He that provides not for them of his own house-
 hold is worse then an infidell*] it will easily informe
 us of the Churches intention. For they must pro-
 vide, saith S. Paul, But yet so provide as not to hin-
 der their employment, or else they transgresse the
 Canon of the Councell, but this caveat may be as
 well entred, and observed in things Politicall, as
 Oeconomicall.

Thus farre we have seene what the Church hath
 done in pursuance of her owne interest, and that
 was that she might with sanctity, and without di-
 straction, tend her Grand employment, but yet ma-
 ny cases did occurre in which she did canonically
 permitt an alienation of employment, and revoca-
 tion of some persons from an assiduity of Ecclesi-
 asticall

astical attendance, as in the case of the seven set over the widdowes, and of *S. Peter*, and *S. Paul*, and all the *Apostles* and the *Canon of Chalcedon*.

Now let us see how the Common-wealth also pursued her interest, and because these found *Bishops* men of Religion and great trust, and confident abilities, there was no reason that the Common-wealth should be disserv'd in the promotion of able men to a *Bishops throne*. * Who would have made recompence to the Emperour for depriving him of *Ambrose* his prefect, if Episcopall promotion had made him incapable of serving his Prince in any great Negotiation? It was a remarkable passage in *Ignatius*, *† ἐν ἐπισκοπῇ ... ὡς αὐτὸν † κλέων δὲ πρεσβύτερον*, *Epiq. ad*
τῆς κυρίου πρεσβύτου. δεξιῶν † αὐτοῦ καὶ δεξιῶ τῆς ἑκκλ. βασι-
λεὺς δὲ παραίταται, καὶ μὴ παραίταται ἀνθρώποις τοιούτοις. *As our*
Lord is to be observ'd so also must we observe the Bi-
shop, because he assists and serves the Lord. And
wisemen, and of great Vnderstanding must SERVE
KINGS, for he must not be serv'd with men of small
parts. Here either *Ignatius* commends Bishops to the service of Kings, or else propounds them as the fittest men in the world to doe them service. For if onely men of great abilities are fit to serve Kings, surely as great abilities are required to inable a man for the service of God in so peculiar manner of approximation. He then that is fit to be a *Bishop*, is most certainly fit for the service of his King. This is the sence of *Ignatius* his discourse.

For consider. Christianity might be suspected for a designe; and if the Church should choose the

best, and most pregnant Understandings for her employment, and then these men become incapable of ayding the Republike, the promotion of these men, would be an injury to those Princes whose affayres would need support. * The interest of the Subjects also is considerable. For we find by experience, that no authority is so full of regiment, and will so finely force obedience, as that which is seated in the Conscience; And therefore *Numa Pompilius* made his lawes, and imposed them with a face of religious solemnity. For the people are stronger then any one Governour, and were they not awed by Religion, would quickly *miscere Sacra prophanis*, jumble heaven and earth into a miscellany, and therefore not onely in the Sanction of lawes, but in the execution of them, the *Antistites religionis* are the most competent instruments; and this was not onely in all religions that ever were, and in ours ever till now, but even now we should quickly find it, were but our *Bishops* in that Veneration, and esteeme that by the law of God they ought, and that actually they were in the Calenture of primitive devotion, and that the Doctors of Religion were ever even amongst the most barbarous and untaught Pagans.

Upon the confidence of these advantages, both the Emperours themselves when they first became Christian allowed appeales from secular tribunalls to the * *Bishops* Consistory, even in causes of secular interest, and the people would choose to have their difficulties there ended whence they expected the

* *Socrat. lib.*
1. cap. 9.

the issues of justice, and religion. * I say this was done as soone as ever the Emperours were Christian. Before this time, *Bishops*; and Priests (to be sure) could not be employed in state affayres, they were odious for their Christianity; and then no wonder if the Church forbad secular employment in meaner offices, the attendance on which could by no meanes make recompense for the least avocation of them from their Church employment. So that it was not onely the avocation but the sordidnesse of the employment that was prohibited the Clergy in the Constitutions of holy Church. But as soone as ever their employment might be such as to make compensation for a temporary secession, neither Church nor State did then prohibite it; And that was as loone as ever the Princes were Christian, for then immediately the *Bishops* were employed in honorary negotiations. It was evident in the case of *S. Ambrose*. For the Church of *Millaine* had him for their *Bishop*, and the Emperour had him one of his prefects, and the people their judge in causes of secular cognisance. For when he was chosen Bishop the Emperour who was present at the election cried out, *Gratias tibi ago Domine ... quoniam huic* Tripert. bist. lib. 7. cap. 8.
viro ego quidem commisi corpora; tu autem animas,
& meam electionem ostendisti tua justitia convenire.
 So that he was *Bishop*, and Governour of *Millaine* at the same time; And therefore by reason of both these offices *S. Austin* was forc'd to attend a good while before he could find him at leisure. *Non enim* S. August. lib. 6. Confess. cap. 4.
querere ab eo poteram quod volebam sicut volebam,

*secludentibus me ab ejus aure, atq. ore catervis negotio-
 rum hominum, quorum infirmitatibus servie-
 bat.* And it was his owne condition too, when he
 came to sit in the chayre of Hippo; *Non permittor
 ad quod volo vacare ante meridiem; post meridiem
 occupationibus hominum teneor.* And againe, & ho-
 mines quidam causas suas saculares apud nos finire
 cupientes, quando eis necessary fuerimus, sic nos San-
 ctos, & Dei servos appellant, ut negotia terra sua pe-
 ragant. Aliquando & agamus negotium salutis nostrae
 & salutis ipsorum, non de auro, non de argento non de
 fundis, & pecoribus, pro quibus rebus quotidie sub-
 misso capite salutamur ut disensiones hominum termi-
 nemus. It was almost the businesse of every day to
 him, to judge causes concerning Gold, and Silver,
 Cattell, and glebe, and all appertenances of this
 life. This *S. Austin* would not have done, if it had
 not been lawfull, so we are to suppose in charity;
 but yet this we are sure of, *S. Austin* thought it not
 only lawfull, but a part of his duty, [quibus nos
 molestijs idem affixit *Apostolus*, and that by the au-
 thority, not of himselfe, but of him that spake with-
 in him, even the *H. Ghost*.] so he.

*de opere Mo-
 nach. cap: 29.*

*Tripert. bist:
 lib: 4. cap. 25.*

*lib: 10. cap: 6.
 ibid.
 lib: 11. cap. 8.
 ibid.*

Thus also it was usuall for Princes in the Primi-
 tive Church to send Bishops their Embassadors.
Constans the Emperour sent two Bishops chosen out
 of the Councell of *Sardu* together with *Salianus*
 the Great Master of his Army to *Constantius* * *S.*
Chrysostom was sent Embassador to *Gainas*. *Ma-
 ruthus* the Bishop of *Mesopotamia* was sent Embass-
 adour from the Emperour to *Isdigerdes* the King
 of

of *Persia*. S. *Ambrose* from *Valentinian* the yonger lib. 5. Epist. Ambros. 33. Eu/cb: lib. 8. cap. 1. to the Tyrant *Maximus*. * *Dorotheus* was a Bishop and a chamberlaine to the *Emperour*. Many more examples there are of the concurrence of the Episcopall office, and a secular dignity or employment. Now then Consider. * The Church did not, might not challenge any secular honour, or employment by vertue of her Ecclesiasticall dignity precisely. 2. The Church might not be ambitious, or indagative of such employment. 3. The Church's interest abstractly considered was not promoted by such employment, but where there was no greater way of compensation was interrupted and depress'd. 4. The Church (though in some cases shee was allowed to make secession, yet) might not relinquish her owne charge, to intervene in anothers ayd. 5. The Church did by no meanes suffer her Clerks, to undertake any low secular employment, much more did shee forbid all fordid ends, and Covetous designs. 6. The Bishop, or his Clerks might ever do any action of piety, though of secular burden. Clerks were never forbidden to reade Grammer, or Philosophy to youth, to be Masters of Schooles, of Hospitalls, they might reconcile their Neighbours that were false out, about a personall trespassse, or reall action, and yet since now a dayes a Clergy-man's employment and capacity is bounded within his Pulpit, or reading deske, or his study of Divinity at most, these that I have reckoned are as verily secular as any thing, and yet no law of Christendome ever prohibited any of these

or any of the like Nature to the Clergy, nor any thing that is ingenuous, that is fit for a Scholler, that requires either finenesse of parts, or great learning, or overruling authority, or exemplary piety. 7. Clergy-men might do any thing that was imposed on them by their Superiours. 8. The Bishops, and Priests were men of Great ability and surest confidence for determinations of Iustice, in which, religion was ever the strongest binder. And therefore the Princes and People sometimes forc'd the Bishops from their owne interest to serve the Commonwealth, & in it they serv'd themselves directly, and by consequence too, the Church had not only a sustentation from the secular arme, but an addition of honour, and secular advantages, and all this warranted by precedent of Scripture, and the practice of the Primitive Church, and particularly of men whom all succeeding ages have put into the Calendar of Saints. * So that it would be considered, that all this while, it is the kings interest, and the Peoples that is pleaded, when we assert a capacity to the *Bishops* to undertake charges of publike trust. It is no addition to the calling of *Bishops*. It serves the *King*, it assists the republike, and in such a plenty, and almost a surfet of Clergy-men as this age is supplied with, it can be no disservice to the Church, whose dayly offices may be plentifully supplied by Vicars, and for the temporary avocation of some few, abundant recompence is made to the Church (which is not at all injured) by becoming an occasion of indearing the Church, to those whose aide shee is.

* There

* There is an admirable epistle written by *Petrus Blesensis* in the name of the Arch-bishop of Canterbury to *P. Alexander* the third in the defence of the Bishop of Ely, Winchester & Norwich that attended the Court upon service of the King. *Non est novum* (saith he) *quod Regum Consiliis intersint Episcopi*. Sicut enim honestate, & sapientiâ ceteros antecedunt, sic expeditiores, & efficaciores in reip. administratione censentur. Quia sicut Scriptum est [minus salubriter disponitur regnum, quod non regitur consilio sapientium] In quo notatur eos consiliis Regum debere assistere, qui sciant & velint, & possint patientibus compati, paci terræ, ac populi salutis prospicere, erudire ad justitiam Reges, imminentibus occurrere periculis, vitæq. maturioris exemplis informare subditos & quâdam authoritate potestativâ præsumptionem malignantium cohibere. It is no new thing for Bishops to be Counsellors to Princes (saith he) their wisdom and piety that enables them for a Bishoprick proclaimes them fit instruments to promote the publike tranquillity of the Common-wealth. They know how to comply with oppressed people, to advance designs of peace, and publike security; It is their office to instruct the King to righteousnesse, by their sanctity to be a rule to the Court, and to diffuse their exemplary piety over the body of the Kingdome, to mixe influences of religion with designs of state, to make them have as much of the dove as of the serpent, and by the advantage of their religious authority to restrain the malignity of accursed people in whom any image of a God, or
of:

of religion is remaining. * He proceeds in the discourse and brings the examples of *Samuel, Isaiah, Elisha, Iojada, Zecharias*, who were Priests and Prophets respectively, and yet employed in Princes Courts, and Councells of Kings, and addes this; *Vnum noveritis, quia nisi familiares, & Consilarii Regis essent Episcopi, supra dorsum Ecclesia hodie fabricarent peccatores, & immanitèr, ac intolerabilisèr opprimeret Clerum per a sumptio Laicalis*. That's most true. If the Church had not the advantage of additionall honorary employments, *the plowers would plow upon the Churches back, & make long furrowes.*

* The whole Epistle is worth transcribing, But I shall content my selfe with this summary of the advantages which are acquir'd both to policy and Religion by the employment of Bishops in Princes Courts. *Isti me diantibus mansuescit circa simplices judicarius rigor, admittitur clamor pauperum, Ecclesiarum dignitas erigitur, relevatur pauperum indigentia, firmatur in clero libertas, pax in populis, in Monasteriis quies, justitia liberè exercetur, superbia opprimitur, augetur Laicorum devotio, religio fovetur, diriguntur judicia, &c.* When pious Bishops are employed in Princes Councells, *then the rigor of Lawes is abated, equity introduced, the cry of the poore is heard, their necessities are made known, the liberties of the Church are conserved, the peace of Kingdomes labour'd for, pride is depressed, religion increaseth, the devotion of the Laity multiplies, and tribunalls are made just, and incorrupt, and mercifull.* Thus farre *Petrus Blesensis*. * These are the effects which

which though perhaps they doe not alwaies fall out, yet these things may in expectation of reason be look'd for from the Clergy, their principles and calling promises all this, & *quia in Ecclesia magis lex est, ubi Dominum legis timetur, melius dicit apud Dei Ministros agere causam, Facilius enim Dei timore sententiam legis veram promunt;* (saith S. Ambrose,) and therefore certainly the fairest reason in the world that they be employed. But if personall defaillance be thought reasonable to disemploy the whole calling, then neither Clergy nor Laity should ever serve a Prince.

In 1. Corin. 6.

And now we are easily driven into an understanding of that saying of S. Paul [No man that warreth entangleth himselfe with the affaires of this life.] For although this be spoken of all Christian people, and concerns the Laity in their proportion as much as the Clergy, yet nor one, nor the other is interdicted any thing that is not a direct hindrance to their owne precise duty of Christianity. And such things must be par'd away from the fringes of the Laity, as well as the long robe of the Clergy. But if we should consider how little we have now left for the employment of a Bishop, I am afraid a Bishop would scarce seem to be a necessary function, so farre would it be from being hindered by the collaterall intervening of a Lay-judicature. I need not instance in any particulars, for if the judging matters and questions of religion be not left alone to them, they may well be put into a temporal

porall employment, to preserve them from suspition of doing nothing.

I have now done with this, only intreating this to be considered. Is not the King *sans uirinsq. jurisdictionis*? In all the senses of Common-law, and externall compulsory he is. But if so, then why may not the King as well make *Clergy-Judges*, as *Lay-Delegates*? For (to be sure) if there be an incapacity in the Clergy of meddling with secular affaires, there is the same at least in the Laity of meddling with Church affaires. For if the Clergy be above the affaires of the World, then the Laity are under the affaires of the Church; or else, if the Clergy be incapable of Lay-businesse, because it is of a different and disparate nature from the Church, does not the same argument exclude the Laity from intervening in Church affaires? For the Church differs no more from the common-wealth, then the common-wealth differs from the Church. And now after all this, suppose a King should command a *Bishop* to goe on Embassy to a forraine Prince, *to be a Commissioner in a treaty of pacification*, if the *Bishop* refuse, did he doe the duty of a Subject? If yea, I wonder what subjection that is which a *Bishop* owes to his Prince, when hee shall not be bound to obey him in any thing but the saying, and doing of his office, to which he is obliged, whether the Prince commands him yea or no. But if no, then the *Bishop* was tyed to goe, and then the calling makes him no way incapable of such employment, for no man can be bound to doe a sinne.

But

BUT then did not this imployment, when the occasions were great, and extraordinary, force the *Bishops* to a temporary absence? And what remedy was there for that? For the Church is not to be left destitute, that's agreed on by all the *Canons*. They must not be like the *Sicilian Bishops* whom *Petrus Blesensis* complains of, that attended the Court, and never visited their Churches, or took care either of the cure of soules, or of the Church possessions. What then must be done? The *Bishops* in such cases may give delegation of their power, and offices to others, though now adaies they are complain'd of for their care. I say, for their care; For if they may intervene in secular affaires, they may sometimes be absent, and then they must delegate their power, or leave the Church without a Curate. *** But for this matter the account need not be long. For since I have proved that the whole Diocese is *in curâ Episcopali*, and for all of it, he is responsive to God Almighty, and yet, that instant necessity and the publike act of Christendome hath ratified it, that Bishops have delegated to Presbyters so many parts of the Bishops charge as there are parishes in his Diocese, the *avaritia* which is pretended for delegation of Episcopall charge, is no lesse then the act of all Christendome. For it is evident at first, Presbyters had no distinct cure at all, but were in common assistant to the *Bishop*, and were his emissaries for the gaining soules in City, or Suburbs; But when the *Bishops* divided parishes, and fixt the

§. 50.
And therefore were enforced to delegate their power and put others in substitution.

Presbyters upon a cure, so many Parishes as they distinguished, so many delegations they made; And these we all believe to be good both in law, and conscience. For the Bishop *per omnes divinos ordines propria hierarchia exercet mysteria* (saith S. Denis,) he does not do the offices of his order by himselfe onely, but by others also, for all the inferior orders doe so operate, as by them he does his proper offices.

* But besides this grand act of the Bishops first, and then of all Christendome in consent, we have faire precedent in S. Paul; for he made delegation of a power to the Church of *Corinth* to excommunicate the incestuous person. It was a plain delegation; for he commanded them to doe it, and gave them his *own spirit*, that is, his *own authority*; and indeed without it, I scarce find how the delinquent should have been delivered over to Satan in the sense of the *Apostolick Church*, that is, *to be buffeted*, for that was a miraculous appendix of power Apostolick.

2. Timothy. 4. v. 9. & 12.
Philip. 2. v. 25. 26.
* When S. Paul sent for *Timothy* from *Ephesus*, he sent *Tychicus* to be his *Vicar*. [*Doethy diligence to come unto me shortly, for Demas hath forsaken me &c. And Tychicus have I sent to Ephesus*] Here was an expresse delegation of the power of jurisdiction to *Tychicus*, who for the time was *Curate* to S. Timothy. *Epaphroditus* for a while attended on S. Paul, although he was then Bishop of *Philippi*, and either S. Paul, or *Epaphroditus* appointed one in substitution, or the Church was relinquished, for

for he was most certainly non-resident.

* Thus also we find that S. Ignatius did delegate his power to the Presbyters in his voyage to his Martyrdome. *Presbyteri pascite gregem qui in-* Epiß. ad
ter vos est, donec Deus designaverit eum qui princi- Antioch.
patum in vobis habiturus est. Te Presbyters doe you
feed the flock till God shall designe you a Bishop. Till
then. Therefore it was but a delegate power, it
could not else have expired in the presence of a Su-
perieur. * To this purpose is that of the *Laodice-* Can. 56.
an Conncell. Non oportet Presbyteros ante ingressum
Episcopi ingredi, & sedere in tribunalibus, nisi forte
aut agrotet Episcopus, aut in peregrinis eum esse con-
stituerit. Presbyters must not sit in Consistory without
the Bishop, unless the Bishop be sick, or absent. So
that it seemes what the Bishop does when he is in
his Church, that may be committed to others in
his absence. And to this purpose S. Cyprian sent a
playne commission to his Presbyters. Fretus ergo
dilectione & religione vestra his literis hortor, & Epiß. 9.
Mando ut vos VICE MEA FUNGAMINI circa
gerenda ea qua administratio religiosa deposcit. I in-
treteat and command you, that you doe my office in the
administration of the affayres of the Church; and a-
nother time he put Herculanus, and Caldonius, two
of his Suffragans, together with Rogatianus, and Epiß. 38.
Namidicus, two Priests, in substitution for the ex- 39.
communicating Felicissimus and fower more. [Cum
ego vos pro me VICARIOS miserim.] So it was just
in the case of Hierocles Bishop of Alexandria and heres. 68.
Melitus his Surrogate in Epiphanius. Videbatur

autem & Melitius praeeminere &c: ut qui secundum locum habebat post Petrum in Archiepiscopatu, velut adjuvandi ejus gratia sub ipso existens, & sub ipso Ecclesiastica curans. He did Church offices under, and for Hierocles; And I could never find any Canon or personall declamatory clause in any Councell, or Primitive Father against a Bishop's giving more or lesse of his jurisdiction by way of delegation.

*Concil. Hispal.
cap. 6.*

* Hitherto also may be referr'd, that when the goods of all the Church which then were of a perplexed and buisfy dispensation, were all in the Bishops hand as part of the Episcopall function, yet that part of the Bishops office, the Bishop by order of the Councell of Chalcedon might delegate to a steward; provided he were a Clergy-man; and upon this intimation and decree of Chalcedon the Fathers in the Councell of Sewill forbid any lay-men to be stewards for the Church. *Elegimus ut unusquisque nostrum secundum Chalcedonensium Patrum decreta ex proprio Clero Oeconomum sibi constituat.* But the reason extends the Canon further. *Indecorum est enim laicum VICARIUM esse Episcopi, & Sculares in Ecclesia judicare.* VICARS OF BISHOPS the Canon allowes, onely forbids lay-men to be Vicars. *In uno enim eodemque officio non decet dispar professio, quod etiam in divina lege prohibetur, &c: In one and the same office the law of God forbids to joine men of disparate capacities.* This then would be considered. For the Canon pretends Scripture, Precepts of Fathers, and Tradition of antiquity for it's Sanction.

* For

* **F**OR although antiquity approves of Episcopall delegations of their power to their Vicars, yet these Vicars and delegates must be Priests at least. *Melissus* was a Bishop, and yet the Chancellor of *Hieracles* Patriarch of *Alexandria*, So were *Herculanus*, and *Caldonius* to *S. Cyprian*. But they never delegated to any lay-man any part of their Episcopall power precisely. Of their lay-power or the cognisance of secular causes of the people, I find one delegation made to some Gentlemen of the Laity, by *Sylvanus* Bishop of *Trous*, when his Clerks grew covetous, he cur'd their itch of gold, by trusting men of another profession so to shame them into justice, and contempt of money. * *Si quis autem Episcopus posthac Ecclesiasticam rem aut LAICALI PROCURATIONE administrandam elegerit non solum a Christo deribus Pauperum iudicatur reus, sed etiam & Concilio manebit obnoxius.* If any Bishop shall hereafter concredit any Church affairs to LAY ADMINISTRATION, he shall be responsive to Christ, and in danger of the Councell. But the thing was of more ancient constitution. For in that Epistle which goes under the Name of *S. Clement*, which is most certainly very ancient whoever was the author of it, it is decreed, *Si qui ex Fratribus negotia habent inter se apud cognitores seculi non iudicentur, sed apud Presbyteros Ecclesia quicquid illud est dirimatur.* If Christian people have causes of difference and judicall contestation, let it be ended before the PRIESTS. For so *S. Clement* expounds.

9. 51.
But they were ever Clergymen, for there never was a lay Elder in any Church office heard of in the Church.
Socrat. lib. 7. cap. 37.
Concil. Hispal. ubi supra.
Epist. ad Jacob. Frat. Dom.

[Presby-

[*Presbyteros*] in the same Epistle, reckoning it as
 apart of the sacred Hierarchy. * To this of some
 paralell constitution *S. Hierome* relates, saying that
 [*Priests from the beginning were appointed judges of
 causes*]. He expounds his meaning to be of such
Priests as were also *Bishops*, and they were *Judges ab
 initio, from the beginning* (saith *S. Hierom*). So that
 this saying of the Father may no way preiudge the
Bishops authority, but it excludes the assistance of
 lay-men from their Consistories. *Presbyter*, and *E-
 piscopus* was instead of one word to *S. Hierom*, but
 they are alwaies Clergy, with him and all men else.

Epist. 13. ad
 Valent.

* But for the mayne Question, *S. Ambrose* did
 represent it to *Valentinian* the Emperour with
 confidence, and humility, *In causâ fidei, vel Eccle-
 siastici alicujus ordinis eum judicare debere, qui nec
 Munere impar sit, nec jure dissimilis*. The whole
 Epistle is admirable to this purpose, *Sacerdotes de
 Sacerdotibus judicare, that Clergy-men must onely
 judge of Clergy-causes*; and this *S. Ambrose* there
 call's *judicium Episcopale*. The *Bishops* judicature.
*Si tractandum est, tractare in Ecclesiâ didici, quod
 Majores fecerunt mei. Si conferendum de fide, Sa-
 cerdotum debet esse ista collatio, sicut factum est sub
 Constantino Aug. memoria Principe*. So that, both
 matters of Faith and of Ecclesiasticall Order are to be
 handled in the Church, and that by *Bishops*, and that
 sub *Imperatore*, by permission and authority of the
 Prince. For so it was in *Nice*, under *Constantine*.
 Thus farre *S. Ambrose*.

Epist. ad
 Solitar.

* *S. Athanasius* reports that *Hosius* Bishop of
 Corduba,

Corduba, president in the *Nicene Councell*, said, it was the abomination of desolation that a lay-man should be judge in Ecclesiastic judicys, in Church-causes; And *Leontius* calls Church-affayres, *Res alienas à Laicis*, things of another Court, of a distinct cognisance from the Laity. * To these adde the Councell of *Venice*, for it is very considerable in this Question. *Glerico nisi ex permisso Episcopi sui servorum suorum secularia judicia adire non liceat. Sed si fortasse Episcopi sui judicium caperit habere suspectum, aut ipsi de proprietate aliqua adversus ipsum Episcopum fuerit nata contentio, aliorum Episcoporum audientiam, NON SÆCULARIUM POTES. TATUM debet ambire. Aliter à communione habeatur alienus.* Clergy-men without delegation from their Bishop may not heare the causes of their servants, but the Bishop, unlesse the Bishop be appealed from, then other Bishops must heare the cause, but NO LAY JUDGES by any meanes.

*Suidas in vita
Leontij.*

*Can. 9.
A. D. 453.*

* These Sanctions of holy Church it pleased the Emperour to ratifie by an Imperiall edict, for so *Justinian* commanded that in causes Ecclesiasticall, Secular Judges should have no interest, *SED SANCTISSIMUS EPISCOPUS SECUNDUM SACRAS REGULAS CAUSÆ FINEM IMPONAT.* The Bishop according to the Sacred Canons must be the sole judge of Church-matters. I end this with the decretall of *S. Gregory* one of the fower Doctors of the Church. *Cavendum est à Fraternitate vestrà, ne secularibus viris, atq; non sub regulâ nostrâ degentibus res Ecclesiastica committantur.* Heed must be taken that

*Novell. con-
stit. 123.*

hb. 7. ap. p. 66.

matters Ecclesiasticall be not any waies concredited to secular persons. But of this I have twice spoken already. §. 36. and §. 41.

The thing is so evident, that it is next to impudence to say that in Antiquity *Lay-men* were parties and assessors in the Consistory of the Church. It was against their faith, it was against their practice; and those few pigmy objections, out of * *Tertullian*, *S. Ambrose*, and *S. Austin* using the word *Seniores*, or *Elders*, sometimes for *Priests*, as being the latine for the Greeke *πρεσβυτεροι*, sometimes for a secular Magistrate, or Alderman, (for I thinke *S. Austin* did so in his third booke against *Crescensius*) are but like *Sophoms* to prove that two and two are not foure; for to pretend such slight, aëry imaginations, against the constant, knowne, open, Catholike practice and doctrine of the Church, and history of all ages, is as if a man should goe to fright an Imperiall army with a single bulrush. They are not worth further considering.

* But this is; That in this Question of *lay-Elders* the Moderne *Aërians* and *Acephali* doe wholly mistake their own advantages. For whatsoever they object out of antiquity for the white, and warry colours of *lay-Elders* is either a very misprision of their allegations, or else clearly abused in the use of them. For now adayes they are only us'd to exclude and drive forth *Episcopacy*, but then they misalledge antiquity, for the men with whose Heifers they would frame plough in this Question were themselves *Bishops* for the most part, and he that

was

* *Tertull.*
Apol. c. 33. S.
Ambros. in. 1.
Tim. 5. 1. &
lib. 1. de offi.
c. 20. S. Au-
gust. lib. 3.
contra Cres-
cen. & Epist.
137.

was not, would faine have beene, it is knowne so of *Tertullian*, and therefore most certainly if they had spoken of *Lay-Iudges* in Church matters (which they never dream'd of) yet meant them not so as to exclude *Episcopacy*, and if not, then the pretended allegations can doe no service in the present Question.

I am only to cleare this pretence from a place of Scripture totally misunderstood, and then it cannot have any colour from any *authorities*, either divine, or humane, but that *Lay-Iudges* of causes Ecclesiasticall as they are unheard of in antiquity, so they are neither nam'd in Scripture, nor receive from thence any instructions for their deportment in their imaginary office, and therefore may be remanded to the place from whence they came, even the lake of *Gebenna*, and so to the place of the neereſt denomination.* The objection is from *S. Paul*, *1. Tim. 5. 17.* *let the Elders that rule well, be accounted worthy of double honour, especially they that labour in the word & doctrine. especially they*— therefore all Elders doe not so. Here are two sorts of Elders, Preaching Ministers, and Elders not Preachers. Therefore *Lay-Elders*, and yet all are governours.

I. But why therefore *Lay-Elders*? Why may there not be diverse Church-officers, and yet but one, or two of them the Preacher? [*Christ sent me not to Baptize but to Preach*] saith *S. Paul*, and yet the commission of [*baptize*] was as large as [*predicate*] and why then might not another say,

Christ sent me not to *Preach*, but to *Baptize*, that is, in *S. Pauls* sense, not so much to doe one, as to doe the other, and if he left the ordinary ministracion of Baptisme, and betook himselfe to the ordinary office of Preaching, then to be sure, some Minister must be the ordinary Baptizer, and so, not the Preacher, for if he might be both ordinarily, why was not *S. Paul* both? For though their power was common to all of the same order, yet the execution and dispensation of the Ministeries was according to severall gifts, and that of Prophecy, or Preaching was not dispensed to all in so considerable a measure, but that some of them might be destin'd to the ordinary execution of other offices, and yet because the gift of Prophecy was the greatest, so also was the office, and therefore the sense of the words is this, *that all Presbyters must be honour'd, but especially they that Prophecy, doing that office with an ordinary execution and ministry.* So no Lay-Elders yet. Add to this, that it is also plain that all the Clergy did not Preach. *Valerius Bishop of Hippo* could not well skill in the Latine tongue being a Greek borne, and yet a Godly Bishop, and *S. Austin* his Presbyter preach'd for him. The same case might occurre in the *Apostles* times. For then was a concurse of all Nations to the Christian *Synaxes*, especially in all great Imperiall Citties, and *Metropolitans*, as *Rome, Antioch, Ierusalem, Casarea*, and the like. Now all could not speak with tongues, neither could all Prophecy, they were particular gifts given severally, to severall men appointed.

pointed to minister in Church-offices. Some Prophecyed, some interpreted; and therefore is an ignorant fancy to think that he must needs be a Laick, whosoever in the ages *Apostolicall* was not a Preacher.

2. None of the Fathers ever expounded this place of *Lay-Elders*, so that we have a traditive interpretation of it in prejudice to the pretence of our new office.

3. The word *Presbyter* is never used in the new Testament for a *Lay-man*, if a Church officer be intended. If it be said, it is used so here, that's the question, and must not be brought to prove it selfe.

4. The *Presbyter* that is here spoken of must be maintain'd by Ecclesiasticall revenue, for so *S. Paul* expounds [*honour*] in the next verse. *Presbyters that rule well must be honoured &c. For it is written, thou shalt not muzzle the mouth of the Oxe that treadeth out the corne.* But now, the Patrons of this new devise are not so greedy of their *Lay-Bishops* as to be at charges with them, they will rather let them stand alone on their own rotten leggs, and so perish, then fixe him upon this place with their hands in their purses. But it had been most fitting for them to have kept him, being he is of their own begetting.

5. This place speaks not of divers persons, but divers parts of the Pastoral office, *οὐνοῦ*, and *καὶ ἐν τῷ λόγῳ*. To rule, and to labour in the word. Just as if the expression had been *in materia politica*. All good Counsellors of State are worthy of double

ble honour, especially them that disregarding their own private, aime at the publike good. This implies not two sorts of Counsellors, but two parts of a Counsellors worth, and quality. Iudges that doe righteousness are worthy of double honour, especially if they right the cause of Orphans, and Widowes, and yet there are no righteous iudges that refuse to doe both.

6. All Ministers of H. Church did not preach, at least not frequently. The seven that were ἐπὶ τῶν χήρῶν ἡμετέρων, set over the Widdowes were Presbyters, but yet they were forced to leave the constant ministration of the word to attend that employment, as I shewed * formerly; and thus it was in descent too, for ἐν Ἀλεξανδρίᾳ, ὡς ἔγραψεν, (said Socrates) A Presbyter does not Preach in Alexandria, the Bishop only did it. And then the allegation is easily understood. For labouring in the word does not signify, only making Homilies or exhortations to the people, but whether it be by word, or writing, or travelling from place to place, still, the greater the sedulity of the person is, and difficulty of the labour, the greater increment of honour is to be given him. So that here is no Lay-Elders; for all the Presbyters S. Paul speaks of, are to be honoured, but especially those who take extraordinary pains in propagating the Gospell. For though all preach, (suppose that) yet all doe not ἀσπασιν, take such great pains in it, as is intimated in, ἀσπασιν. For ἀσπασιν is to take bodily labour, and travaile, usq. ad lassitudinem, (so Budam renders it.)

And

* §. 48.
lib. 5. cap. 22.

And so it is likely *S. Paul* here means. Honour the good Presbyters, but especially them that travel for disseminating the Gospel. And the word is often so used in Scripture. *S. Paul*, *ἰδοὺ μένουμεν ὁμιλῶντες ὑμῖν*. I have travelled in the word more then they all. Not that *S. Paul* preached more then all the Apostles, for most certainly, they made it their business as well as he. But he travelled further and more then they all for the spreading it. And thus it is said of the good Woman that travelled with the Apostles, for supply of the necessities of their diet and household offices, [*they laboured much in the Lord.*] *συνάκτο* is the word for them too. So it is said of *Peris*, of *Mary*, of *Tryphena*, of *Triphosa*. And since these women were *συνάκτοι ἐν Κυρίῳ*, that travelled with the Apostolicall men and Evangelists, the men also travelled to, and preach'd, and therefore were *συνάκτοι ἐν λόγῳ*, that is travellers in the word. [We ought therefore to receive such] (saith *S. Iohn*) intimating a particular reception of them, as being towards us of a peculiar merit. So that the sense of *S. Paul* may be this also, All the Rulers of the Church, that is, all Bishops, Apostles, and Apostolick men, are to be honoured, but especially them who, besides the former ruling, are also travellers in the word, or Evangelists.

Rom. 16.

1. Epist. cap. 3.

7. We are furnished with answer enough to infatuate this pretence for Lay-Elders, from the common draught of the new discipline. For they have some that Preach only, and some that Rule, and Preach too, and yet neither of them the Lay-Elder, viz. their Pastors, and Doctors.

8.

8. Since it is pretended by themselves in the Question of Episcopacy, that Presbyter, and Episcopus is all one, and this very thing confidently obtruded in defiance of Episcopacy, why may not *Presbyter* in this place signify [*Bishops?*] And then either this must be *Lay-Bishops* as well as *Lay-Presbyters* or else this place is to none of their purposes.

9. If both these offices of *RULING* and *PREACHING* may be conjunct in one person, then there is no necessity of distinguishing the Officers by the severall employments, since one man may doe both. But if these offices cannot be conjunct, then no *Bishops* must preach, nor no preachers be of the Consistory (take which government you list) for if they be, then the offices being united in one person, the inference of the distinct officer, the *Lay-Alder*, is impertinent. For the meaning of *S. Paul* would be nothing but this. All Church-Rulers must be honour'd, Especially for their preaching. For if the offices may be united in one person (as it is evident they may) then this may be comprehended within the other, and only be a vitall part and of peculiar excellency. And indeed so it is, according to the exposition of *S. Chrysostome*, and *Primasius*, *ἐν τῷ τῷ κληρῷ ἀποστολὰς ὑμῶν ἐκείνων ὅτι οἱ ἀποστόλοι ἀντιμαρτυροῦντες ἑαυτοῖς. They rule well, that spare nothing for the care of the flock.* So that this is the generall charge, and preaching is the particular. For the work in generall they are to receive double honour, but this of preaching, as then preaching was, had a parti-

particular excellency, and a plastick power to forme men into Christianity, especially it being then attested with miracles.

But the new office of a *Lay-Elder*, I confesse I cannot comprehend in any reasonable proportion, his person, his quality, his office, his authority, his subordination, his commission hath made so many divisions and new emergent Questions: and they, none of them all asserted either by Scripture or Antiquity, that if I had a mind to leave the way of God and of the Catholick Church, and runne in pursuit of this meteor, I might quickly be amused, but should find nothing certain but a certainty of being misguided. Therefore if not for conscience sake, yet for prudence, *bonum est esse hic*, it is good to remaine in the fold of Christ, under the guard, and supervision of those sheapheards Christ hath appointed, and which his sheep have alwaies followed.

For I consider this one thing to be enough to determine the Question, [*My sheep* (saith our blessed Saviour) *heare my voice, if a stranger, or a thiefe come, him they will not heare*] Clearly thus. That Christ's sheep heare not the voice of a stranger, nor will they follow him, and therefore those sheapheards whom the Church hath followed in all ages, are no strangers, but Sheapheards or Pastors of Christs appointing, or else Christ hath had no sheep, for if he hath, then Bishops are the sheapheards, for them they have ever followed. I end with that golden rule of *Vincentius Lirinensis*, *Mag-*

*Cap. 3. adu.
barestu.*

napere curandum est ut id teneamus, quod ubiq; quod
semper, quod ab omnibus creditum est. Hoc est enim
vere, propriè, Catholicum. For certainly the Ca-
tholick belief of the Church against Arius, Euno-
mius, Macedonius, Apollinaris, and (the worst of
hereticks) the Cataphrygians was never more truly
received of all, and alwaies, and every where then
is the government of the Church by Bishops. An-
nunciare ergo Christianis Catholicis præter id quod
acceperunt, nunquam licuit, nunquam licet, nunquam
licebit. It never was, is, nor ever shall be lawfull to
teach Christian people any new thing then what they
have received from a primitive fountain, and is de-
scended in the Stream of Catholick, uninterrupted
succession.

Lonely adde, that the Church hath insinuated
it to be the duty of all good Catholike Christians
to pray for Bishops, and as the case now stands, for
Episcopacy it selfe, for there was never any
Church-Liturgy but said Letanyes for
their KING, and for their

BISHOP.

Αγιος ο Θεος.